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PROCEEDINGS AMERICANIZATION CONFERENCE

HELD UNDER THE AUSPICES OF
THE AMERICANIZATION DIVISION
BUREAU OF EDUCATION
DEPARTMENT OF THE INTERIOR

Washington
May 12, 13, 14, 15, 1919



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1919

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PROCEEDINGS OF AMERICANIZATION CONFERENCE.

FIRST DAY.

MONDAY, MAY 12, 1919.

Mr. Fred Clayton Butler, United States Director of Americanization, called the conference to order at 10 o'clock a. m.

Mr. BUTLER. It is with great pleasure that I welcome you upon the behalf of the Department of the Interior to this Conference upon Methods of Americanization.

You have come to Washington to present for the guidance of this department the results of your experiences in the many phases of your work of Americanization which you have been performing for the past several years. This conference will be, I know, of inestimable value to the department, and in giving I hope you may receive. I trust that each one present may take back to his work with him new ideas, new vision, new enthusiasm, new patriotic ardor for the great task to which he has consecrated himself.

It was necessary to go to press with our program somewhat in advance of the meeting, and we have therefore, during the course of the program two or three additions to make, which I am sure will be very delightful.

One of them comes the first thing this morning. You may recall that in 1916 the city of Baltimore offered an award of \$1,000 for the best creed that should be written, setting forth the briefest possible summary of American political faith and yet one founded upon the fundamental things most distinctive in American history and traditions. Thousands of creeds were submitted. The one which was accepted, all agreed, presented the American Bill of Rights in few words. The author of that creed was William Tyler Page, of Maryland, a man whose deep knowledge of American history and keen judgment of values were reflected in the creed which he compiled.

We have the great pleasure of having with us this morning Mr. William Tyler Page, the author of the American's Creed, and he will recite that creed for us.

(The entire assemblage thereupon arose and remained standing during the following recitation by Mr. Page:)

Mr. PAGE. "I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity, for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

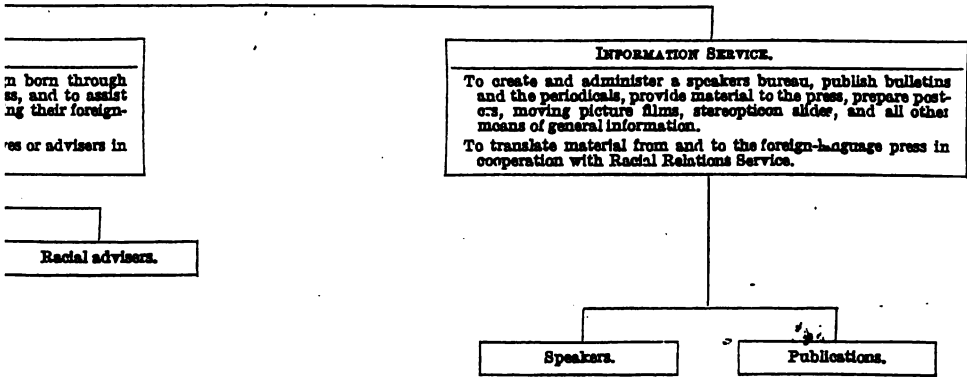
**PURPOSES OF THE CONFERENCE AND PLANS OF THE
AMERICANIZATION DIVISION.**

(Address of Mr. FRED C. BUTLER.)

I need not say anything to this body of people in regard to the great and pressing need for Americanization. I need not remind you of the nearly ten millions of non-English-speaking people or native-born illiterates who were in this country in 1910 or arrived between that time and the outbreak of the Great War. I need not remind you of the statistics of the draft army which showed that 24.9 per cent of the 1,552,000 men examined were unable to read an American newspaper or write a letter. You know better than I of the great groups of people in this country to whom we carried the message of America's part in the war and her need for their service only with the greatest difficulty. It is idle to point out to you that the farseeing men of the country now realize that this Nation can not safely trust to the old happy-go-lucky methods of the past; that we are on the way to having not a unified country, but as Roosevelt phrased it a "polyglot boarding house."

The United States Bureau of Education recognized this problem a number of years ago and created a Division of Immigrant Education. This division expanded its work and finally absorbed the activities of the National Americanization Committee, which had been a pioneer in arousing the country to the need of Americanization.

During the war a bureau was created in the War Department for the elimination of adverse community conditions in cities engaged in the manufacture of materials of war. Naturally, this bureau found its greatest field in those cities containing large numbers of foreign-born people. On January 1 of this year, this bureau also was absorbed and the Americanization Division of the Bureau of Education formed to include its activities. On March 1 of this year all relationship with the National Americanization Committee was discontinued and the records and necessary personnel were moved from the New York office to Washington.



We now find ourselves facing the future with a nation fully aroused to the importance of a real Americanization and eager to undertake the work. Legislation necessary to carry on this work on the big scale which its importance demands was introduced in the last Congress, and, although it was favorably reported by committees in both Houses, it failed to be brought up for a vote in the closing hours of the session.

This bill will be again introduced in the coming Congress, and the country seems to be thoroughly aroused to the need for its passage.

On January 1 a tentative plan of procedure for the present six-months' period was laid out. This plan provides for the division of the work of Americanization into four phases—educational, social, racial, and information.

The educational phase is divided into three parts—non-English speaking, illiteracy, and the training of teachers. It is the function of this department of the work to study methods, to prepare material, to encourage the installation of schools and classes, to spur on the States and communities to activity, and to bring about a coordination of all the educational facilities of the United States and the governments of the various States. It is our purpose to work hand in hand with the various State departments of public instruction, and we have no desire to restrict their plans or activities, but hope rather to supplement them in every way possible.

The social phase of the work is divided into various groups—housing and sanitation, community recreation, home work, special problems, such as the prevention of imposition, protection of savings, and the education of our own native-born people to a sympathetic and tolerant understanding of the problems of the foreign born.

The racial phase of our work is divided into three groups—cooperation with racial organizations, with the foreign-language press, and with the foreign born generally.

Our information service contemplates a speakers' bureau, both for general propaganda and technical methods, and a bureau of publications issuing our monthly Americanization and other bulletins.

In view of the fact that there are nearly 2,500 cities in the United States having what may be termed an alien problem, it is manifestly impossible to carry on work effectively in so great a field merely from Washington or any other center. In fact, it may be stated that all the work that the Federal Government can do will be mere propaganda unless the people of the communities where the foreign born live and play and work can be organized to undertake a definite, practical, and concrete program exactly as they were by the Food Administration, the draft authorities, the Red Cross, and other war agencies.

• Our first task, therefore, is decentralization. We have divided the country into 10 districts, placing a regional director from this office in charge of the Americanization work in each group of four or five States. It is the task of this regional director to ascertain just what is being done in a State way in each State, the organizations which are doing the work or which ought to be active, and the names of the outstanding men and women in such organizations. From such a list the Secretary of the Interior is appointing in each State which has not taken legislative action a committee to represent this department in the Americanization problem of that State. It is planned to have this committee thoroughly representative of all interests and classes—labor and capital, native born and foreign born, men and women, all creeds and all parties. Wherever a State takes legal action and creates a board or an official, the Department of the Interior will, of course, function through such official body.

The duties of this State committee will be as follows: First, to encourage the States to take official action and create a bureau or officer charged with the Americanization work within that State; second, to employ, until the State does take action, a State director to give his entire time to the problem; third, to arouse the State to the need of Americanization and to coordinate the various agencies at work in this field and to provide within the State a service similar to that which the Americanization Division is planning to provide in the Nation; fourth, to go into the communities and organize there exactly as we have organized within the States, bringing about harmony among the various organizations at work securing the adoption of a common program, and leaving in charge of the problem some committee whose duty it will be to see that the program is carried out. This committee will be urged not to endeavor to do the work itself, as we have no desire to create any new machinery anywhere, but merely to see that the program is carried out by the agencies capable of effective work and that the task no longer goes by default.

Already six or eight States have taken legal action, and we are rapidly forming State committees in the others. Calls are now coming to us insistently, "We are ready for work. Just how shall we go about it?"

It was to answer this question that this conference was called. No one man is wise enough to lay out a program for Americanization and set forth the exact ways in which this great task should be done. We felt that this must come out of the valuable lessons you men and women have learned who have been doing this work for many years past. A committee was therefore appointed, at the suggestion of the group meeting held at the National Educational Association meeting in Chicago, consisting of Messrs. E. E. Bach, of

Pittsburgh; Allen T. Burns, of New York; Frank Cody and C. C. DeWitt of Detroit; William M. Roberts, of Chicago; and W. C. Smith of Albany. This committee met and drew up the program which you have before you and assigned the speakers.

We have asked the speakers to present their subjects in a way which will be not merely complimentary to some man or organization or city, but in a way which will help us to answer the question, "How can I do this thing?" The papers are limited to 20 minutes, and following each general subject there will be 40 minutes of discussion. During this 40 minutes we hope to hear from as many as possible on the subject before the conference in order that our plans may reflect the viewpoint of workers engaged in all phases of the work and from all parts of the country. The program is so broad and so lengthy, each moment of our four days having been planned for, that it will be necessary to enforce strictly this time limit upon the speakers. During the conference there will be many times when an interesting and helpful discussion will necessarily be cut short. This is unavoidable, and we trust that all will so understand it. The Americanization Division will conclude by correspondence any discussions so cut short.

In order that our program may move forward on schedule time, it will be necessary to hold strictly to the subject under discussion and avoid wandering far afield, which is a natural inclination. It will not be necessary for us to take the time of the conference by offering resolutions, for each word that is spoken here is being recorded, and every suggestion that is made will be thoughtfully considered by the Americanization Division, without the necessity of resolutions. We hope also that we may avoid controversial subjects or those which come within the province of the States or other Federal departments. The conduct of parochial schools, the teaching of foreign languages, and similar matters are entirely within the jurisdiction of the States. Immigration and naturalization and the emigration of the foreign born back to their native lands are matters completely outside the jurisdiction of this division.

The proceedings of this conference will be used in the widest possible way. A summary of all the papers will be issued in connection with the forthcoming number of our publication Americanization. The opinions crystallized here will be made the basis of our plans and subjects for special bulletins. The proceedings may possibly be issued in full and made available to you at once for such help as you can get from them.

I wish to convey the cordial thanks of this department to those who have so kindly consented to prepare papers for presentation here. We have been unable to pay any portion of their expenses, and their coming to Washington with this material as a gift to this depart-

ment, is a patriotic service that is thoroughly appreciated. We do sincerely hope that each speaker will receive enough value and inspiration out of the addresses of those who precede and follow him to repay him many times over for the expense of time and money in attending this conference.

The war has left us no greater task than that of bringing into full fellowship those who live among us who were born in other lands. That this must be done sympathetically and with a broad and tolerant understanding goes without saying. It is everywhere recognized that any real program of Americanization must take into consideration the shortcomings of us of native birth if we are to build a true and enduring democracy.

We can succeed only if we approach our task with hearts beating in sympathy with the needs of our fellow men, with a vision unclouded by the hates and passions of war, "with charity for all and malice toward none." Unless we are ourselves convinced that these people from other lands are desirable potential Americans that we need them here, that they come not with empty hands, but with arts, crafts, sciences, music, ideals which will add to the wealth of our common heritage—unless we feel that to us is given not so much a duty as a great opportunity, we shall fail. For ours is first of all a human problem. To those who gave up their hearthstones, their homelands, the ties of love and consanguinity, to begin life anew in a strange land, speaking a strange tongue, we are to interpret America.

I can point our duty no better than by quoting from the words of that big-hearted, broad-visioned man whom it is our privilege in this work to have for a leader. "We want to interpret America in terms of fair play; in terms of the square deal. We want in the end to interpret America in healthier babies that have enough milk to drink. We want to interpret America in boys and girls and men and women that can read and write. We want to interpret America in better housing conditions and decent wages, in hours that will allow a father to know his own family. That is Americanization in the concrete—reduced to practical terms. This is the spirit of the Declaration of Independence put into terms that are social and economic."

EDUCATION IN AMERICANIZATION.

(Address of Dr. P. P. CLAXTON, Commissioner of Education.)

Within the last five or six years we have held here in Washington and elsewhere many conferences on "Americanization." In the beginning, we attempted to emphasize the importance of it; we called

attention to the large number of people here, born in other lands, of other speech, of other ideals, with little or no knowledge of what makes up the American, and of the necessity of giving him that knowledge.

We are now all convinced of the vast importance of this great problem; we know that it must be solved. We are fully convinced that it is a problem for the National Government and the States and local communities to work with together. We have now come to the point of how to do it.

You have heard this most excellent analysis of the problem, as made by Mr. Butler, in the statement of the work which is being done and which we are trying to do through the Division of Americanization of the Bureau of Education.

I am asked to speak to you very briefly about one phase of it—that of education—and education is the fundamental thing in Americanization. Quite a number of elements must be considered in it, and I shall speak of them very briefly.

First, it is instruction in the language which we speak here in the United States. English is the language of the United States. The Constitution of the United States and the constitutions of the several States, the ordinances of the cities, are all written in English; our statutes, national and State, are in the English language; the literature of this country is chiefly in the English language; the newspapers are printed in English; all of the instructions and directions—the warnings of danger and others—are printed in English. It is the common means of expression; it is the air that we breathe, and without a knowledge of English one can never begin to know the American people and American ideals.

It is, therefore, the thing of first importance. It has already been stated that this does not mean that people are to forget their own language. The Bureau of Education has no sympathy with any policy that would limit knowledge in any direction. It does mean, however, that all shall know the English language, shall be able to speak it, to understand it, to write it, to express themselves easily in it. We must find the means of doing this most effectually, and that will be a part of the work of this conference.

It is not a part of my duty this morning to indicate just how that should be done; but, first, it must be done for the children who come from other countries, who are in our schools. The public schools must teach English, and the work of the public schools must be done in English. In this country we have established and we maintain public schools in all of the States in order, first, that children may be prepared for life by an education which will enable them to make a living, and for intelligent living, and for the duties and responsibilities of citizenship, and, secondly, that the State and Nation may be

well served by them. We compel parents and guardians to send their children to school in order that the children may not be deprived of the opportunity, and that the State may not be cheated out of that which it is preparing to get. In doing this, we must require that the schools to which children are permitted to go in lieu of attendance at the public schools shall teach the things which the public schools are teaching. In other words, that they shall all teach English; that no private or parochial school to which children go in lieu of attendance at the public schools shall fail to teach English; and that the work of the school shall be conducted in English, so that the children growing to manhood and womanhood may have a familiar knowledge of this language.

Then there is the problem of teaching the grown-up man and woman, of getting them interested in education, of finding the easiest way to do that. They have reached the age when it is not easy for them to learn a new language.

Secondly, the problem of knowing our country. A part of the education of the people of any country must be a knowledge of the country itself—its mountains, its plains, its fields, its forests, its rivers, its waterfalls, its products, the opportunities which it affords for making a living and for gaining material wealth. We must teach to these people something of the United States in this spirit. We must find the means of doing it in formal instruction, through informal instruction, in stereopticon views, in moving pictures, in other means of illustration. We must teach them the ideals and the history of our country. The growth of the United States has been dramatic; it has been phenomenal. Within a hundred years—and a little more—the 5,000,000 people that we had here in 1800 increased to 105,000,000. Then they were spread out over this eastern seaboard. Now they fill the entire Mississippi Valley; they extend across to the Pacific Ocean. Then the country was forested; it was wild—inhabited by wild beasts and men equally wild and savage. We have within these hundred years conquered the continent. We have made, as no other people have ever made before, life and work one. We have learned to rejoice in our work, and to take pleasure in it, as other peoples have taken their pleasure in leisure and in the results of their work. The result of that is that we have accumulated wealth rapidly. We have gained power. Within a hundred years we have accumulated as much wealth as all the world had accumulated up until that time; and our one-seventeenth of the population now owns more than one-third of the total wealth of the world. We have built up great cities, we have exploited our mines, we have built great highways, we have bridged our streams, harnessed our water power, tunneled our mountains. This is a story worth knowing, and in some way we must get it into the minds and into the hearts and into the way of these people who

have come to us from other shores, that they may know our ideals—what America means—what is the fundamental meaning of democracy; that it is equality of opportunity; that all may have an equal right to life and liberty and the pursuit of happiness in every possible way, so long as in the pursuit of that happiness they do not interfere unduly with others in the pursuit of their happiness; that they may know what is the fundamental ideal of freedom, for which we have been willing to fight. As a people we love peace, and we have usually been too busy, until rather late in the disturbance, to take a part in it.

Secretary Lane some time ago expressed the American ideal, when he said, "We are not afraid to fight, but we have other things more important; we are busy at other things, but occasionally we have been willing to turn aside from these other things and fight, but never for any but one thing, and that is that idea of freedom, of equality, of opportunity."

In the Revolutionary War it was expressed in the preamble to the Declaration of Independence that they held certain ideals, certain things to be indisputable; that all men are created equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and to that faith our fathers pledged their lives, their fortunes, and sacred honor. Seventy-five years went by, and then we engaged in another great war—the war between the States. In the South we said we were fighting for our rights under the Constitution. In the North they said it was for the Union, its preservation, and for higher ideals; but Mr. Lincoln in his Gettysburg address said that it was that government of the people, by the people, and for the people might not perish from the earth. That is but another statement of the principle stated in the Declaration of Independence.

Fifty years went by and then the world was engaged in this last great war. Apparently, at first, that war was of the older type—a war of conquest, for the changing of boundary lines, and readjustment of the balance of power; and in that we were not interested; but it came to appear later that it was a war between the past and the future—a war between democracy and autocracy; a war between the idea that might makes right, and that governments may do what they will, and that there is no moral obligation resting on nations; and, on the other side, the idea that only right finally makes might; that governments may not do what they will; that moral obligations hold between them as between individuals and then we were willing to go into that war, and we did enter it with a unanimity exceeding anything which we had ever undertaken; and we went into it, as our President, speaking for the people of the United States, said, that the world might be made safe for democracy; that all the earth might be free. That is the one thing for which we have been willing to fight, the

only thing for which we have ever entered into war—for the extension of this freedom, and in order to inspire this ideal in men who have come from other shores; and it is important that they learn not only our language, our ideals, but our manners and our customs; that they may learn our industrial life, and what its relation is to our political and civic life; that they may know the things pertaining to health and to their general welfare. With all this is to be kept in mind in all our plans for the education of the foreigner, that it is not a matter of killing and making his life anew. Education is a slow process, and always a process of transformation, and we should not attempt to destroy in the hearts and minds of the people who come here the images and affections that they bring with them, but we should select from those the best, and thereby make our own life richer than it would be if we developed it on the basis of our own ideals, which came from only one limited section of Europe and from one set of institutions. We should bear in mind, in our work with those people who have come to us recently, and those who are to come to us in the future years, following this war, that they come in the same spirit that we ourselves came in the beginning—in order that they may better their condition in the same way, spiritually, mentally, and materially. We sometimes say now that these people who are coming to us are coming with lower ideals; that it is only for material gain; but we should remember that those who settled early in our country, many of them, were of that same idea. My good friend Col. Saunders, secretary of State in North Carolina, who edited the Colonial Records, said, "I have heard that these people came to North Carolina looking for religious freedom. My own opinion is that they came looking for bottom lands. They came looking for some opportunity for betterment of themselves and their children."

Now, these people are coming with the same spirit; they are the same kind of people. Not many are of rich or noble blood, but of the great middle classes of people—sons of the poor, as we are, all of us, who have come, and who have had confidence in their ability and the strength of their good right arms, and we shall, by this process of Americanization, transform them into good Americans; and we shall ourselves, in so doing, learn more of the spirit of America, and broaden our own ideals, and enrich our own material and æsthetic lives. It is in this spirit that we shall enter, with your cooperation, on this program for the education of the ten or twelve million people who have come from other shores, and who need our help in this regard.

I shall not take time to dwell on the other side—the education of the illiterate—but we are beginning to understand that that is a part of our national business and interest. When we entered the war

the Federal Government went into the mountains of the South, to the plains of the West, down into the swamps of Louisiana, and elsewhere, where these men and women are who have grown up in this democracy to manhood and womanhood unable to read and write. The Federal Government said to those young men, "Go fight in France for freedom and democracy," and they could not read either one of those words; and so we learned the danger and the weakness and the costly process for us, and the Government has made up its mind that there shall be among us no longer a forgotten man; that we will go to these men and women and try to transform them into useful units of society by performing that greatest miracle of the age, taking a piece of wood-pulp paper, with colored lampblack marks on it, and raising the dead, doing away with time and space, to get them out of the prison walls of their own senses, so that whatever has been thought in the world that is worth most may become theirs; and so that they may write down on pieces of paper elsewhere their own thoughts and observations, as a memoranda for them in the future.

We are going to undertake, if the Federal Government will make the appropriation, if Congress will make it, and we believe it will, to do this work persistently, and we know we will have the hearty co-operation of the States and of the cities and of the people who are interested in it.

I wish to welcome you again, Mr. Butler has, and to thank you for the very hearty response you have made to the invitation to come here and for four days to talk not about the importance of this problem, but the best means for getting definitely at this great work.

BEST TECHNICAL METHODS OF TEACHING ENGLISH TO THE FOREIGN BORN.

(Address of Mr. CHARLES F. TOWNE, director of immigrant education, Massachusetts State Board of Education, Boston, Mass.)

MR. CHAIRMAN, LADIES, AND GENTLEMEN: In order that I may keep within the 20 minutes assigned, I shall find it necessary to confine myself closely to these notes. Let me say also that in treating this subject—the best technical methods of teaching English to the foreign born—I shall devote myself first to a consideration of the work with beginners, since it is in that field that we find most of our difficulties; and, secondly, I have not attempted to deal with a comprehensive plan, but rather with principles, because we can not arrive at standards unless we know the principles upon which we are going to build.

ENGLISH A FOREIGN LANGUAGE.

To non-English-speaking people, English is a foreign language, and the factors involved in its teaching are the same as those involved in the teaching of a foreign language to groups of American men and women of equal education and intelligence.

IMPORTANT FACTORS IN FOREIGN-LANGUAGE TEACHING.

Among the most important factors involved in foreign-language teaching are the following:

- (1) Provisions must be made for transmitting the thought expressed by the new language to the minds of the pupils.
- (2) There must be adequate ear training, secured, if possible, in an interesting and stimulating manner by much practice in associating the oral symbols with their meanings.
- (3) Vocal training through practice in speaking the new language must be obtained in a natural manner.
- (4) The eye must be trained to recognize both the written and printed symbols of the new language, and the mind must learn to associate these symbols with their meanings.
- (5) The training of the muscular sense through the teaching of writing is a further aid in the mastery of the new language.
- (6) The mind should be aided in its effort to retain the new symbols and their associated meanings by the organization of lesson material and the development of the teaching procedure upon a basis of psychological principles rather than upon the abstract logic of grammatical analysis.
- (7) Careful provision should be made for the teaching of the grammatical structure of the language.
- (8) The set of procedures involved in the method should be so carefully and completely organized that the relatively inexperienced and untrained teacher can use them effectively.

SPECIAL FACTORS INVOLVED IN THE TEACHING OF ENGLISH
TO OUR FOREIGN BORN.

Our special problem of teaching English to the foreign born presents other factors that do not pertain directly to teaching method, but that do have a distinct bearing upon our choice of procedure. Among these we may note the following:

- (1) We have large numbers of non-English-speaking people to whom it is desirable to teach English without delay.
- (2) While many of these are able to read and write in their native languages, many others are illiterate and have had no experience in dealing with the abstractions of language.

(3) As a consequence, we may have several types of beginners in the same class or grouped in separate classes according to their varying degrees of illiteracy and knowledge of rudimentary English.

(4) Frequently several language groups are represented in one class in spite of our best efforts at classification.

(5) The number of highly trained people gifted in the art of teaching languages is very small in comparison with the large number for whom instruction is needed, and, in addition, the salaries paid for this work do not attract trained specialists.

(6) As a consequence, reliance must often be placed upon the relatively untrained and inexperienced teacher.

(7) In most communities the available supply of bilingual teachers competent to do this work and able to speak English with correct accent and understanding is very limited.

INFLUENCE OF THESE CONDITIONS UPON OUR CHOICE OF METHOD.

Let us consider the bearing of some of these factors upon our choice of method. Experience has shown that a method of teaching English to non-English-speaking people must be subject to modification in the light of the previous education of the pupils and their knowledge or lack of knowledge of the English language. Those who can already speak and understand some English can approach the problem from a slightly different angle from that possible for those to whom all English sounds and words are unfamiliar. Again, those pupils who can read and write their native language may be able to acquire English more rapidly than can those who are illiterate.

It is most desirable, however, that we have a fairly uniform method, carefully organized and well understood by all teachers, that can be adapted to the immediate needs of the class or the individual, and that can be used by both the skilled and the relatively unskilled teacher. In other words, we need a ready-made method that does not suppress the initiative and individuality of the superior teacher while it does stimulate and direct the inexperienced and unskilled.

DIRECT AND INDIRECT METHODS.

Practically all methods of teaching foreign languages can be classed as either direct or indirect in character, or a combination of these two. The teaching of Latin and Greek in our high schools and colleges serves as a classical example of the indirect method. Mastery of the language is sought through a study of the grammar and practice in reading and translation. This has been called the grammar-translation method, and is that even now most frequently

employed in the teaching of modern languages in many of our American high schools.

It is a well-known fact that in these classes, even when the instructor is able to speak the modern language, the conversation of the classroom is usually a discussion in English about the foreign language. We know to our national sorrow that American boys and girls may devote several years to the study of French and at the end be unable to sustain a connected conversation in that language, even though they have mastered its grammar and have become able to read it with a fair degree of understanding.

A similar result has been achieved not only in our high schools and colleges, but also in many of our English classes for the foreign born when the teacher was able to understand and speak the language of the class. Invariably too much attention was paid to the study of the abstractions of grammar. There was too much reliance upon translation and too much discussion about English in the vernacular of the class.

The indirect method attempts to capitalize the knowledge of the spoken, printed, and written symbols of the native language that is already the property of the pupils by substituting for these symbols a new set of symbols or their equivalents in the new language. The direct method, on the other hand, seeks to follow more closely Nature's method, and aims to establish a direct set of associations between the idea and the symbols of the new language that express that idea.

The direct method, in varied forms, has gained much ground in the last few years even in our high schools and colleges. In spite of many failures, due largely to poor organization, it has made steady progress against the better organized and entrenched classical method, and the time seems not far distant when all schools and colleges which strive to give their pupils power to speak and understand as well as to read and write a foreign language will employ it. A further indication of this progress is found in the action of the educational authorities in France, where the direct method as developed by the Berlitz School has been efficiently adopted.

In this discussion of the direct versus the indirect method it is not intended to oppose the employment of teachers who are able to speak the native languages of their pupils. Such teachers are valuable with classes of beginners since an atmosphere of good will and understanding can be immediately established, but such teachers are not indispensable, as experience has often proved, and they may retard the progress of their classes by their well-meant efforts to graft indirect features upon a direct method.

TRANSMITTING THE MEANING TO THE MIND OF THE PUPIL.

The first problem of the teacher of a foreign language is to assist the pupil to understand the meaning of the new symbol. This can be done in two ways—either by translation or by pantomime or sign language. Experience has shown that practice in translation alone does not produce satisfactory results in the power to speak and understand a language. There is evidence to show that even when the teacher speaks the language of the pupil it is better to employ the observation and dramatic methods as aids to the understanding than to rely wholly upon translation. Space forbids a discussion of the relation between sign language and spoken language and their historical development, but when we take into consideration the variety of languages that will be spoken by our pupils, the limited supply of trained teachers, as well as the other factors that we have outlined, we arrive at the conclusion that our method for the teaching of English to the foreign born should be direct in principle, since such a method can be used by any teacher with any class even though every pupil speaks a different language; but we recognize that to become an efficient instrument our direct method must be most completely organized.

PRINCIPLES OF ORGANIZATION OF THE COMPREHENSIVE-DIRECT METHOD.

Perhaps the greatest contribution to the methodology of language teaching up to the present time was that made by François Gouin in his book *The Art of Teaching and Studying Languages*, published first in 1888 and appearing in an English translation in 1892. A comparison of the textbooks for the teaching of English to the foreign born that have been published during the past 15 years shows a steady approach toward the plan outlined by Gouin. It is safe to say that many of the authors may have had no knowledge of Gouin's writings, but that as the result of their individual experiences they discovered the same principles that he so well set forth and they arrived at the same conclusions as to lesson organization and teaching procedure. Further proof of the soundness of Gouin's knowledge is found in the evolution of methods of teaching reading as developed in our primary schools, where the progress has been away from alphabet and word methods to the sentence as the unit of thought.

Even a cursory reading of Gouin's book shows that there is much more to the direct method of teaching a foreign language than the presentation of the object, for example, a book, and teaching the pupils to say, "This is a book" by the process of imitation and repetition.

While time forbids a detailed discussion of the principles of method organization, it is advisable to outline a few of the most important:

(1) Language is the expression of thought. We express thought by combining words into sentences. The sentence, therefore, is the unit of language. We build our vocabularies by "weaving the web of language"; that is, by introducing new words into sentences composed largely of words the meanings of which are already known. If we accept these facts, therefore, we should avoid the plan of lesson organization that begins with vocabulary lists—head, hand, arm, foot, leg, etc.

(2) Ear training involves not alone a recognition of the sounds of individual words, but also familiarity with the cadence of language. This cadence is evident only when complete sentences are used.

(3) The language of the classroom should be English, since the use of the vernacular is a confusing element in the necessary ear training of the class.

(4) The lesson material should be drawn from the common daily experiences of the pupil. By following this rule the vocabulary that is most useful can be introduced and the pupils can, if they choose, practice the new language as they go about their daily tasks, putting into action the principle of "saying and doing"; that is, of expressing in English words the act that is being performed.

(5) The Gouin theme-series plan of lesson organization, modified and adapted to meet the needs of our pupils, furnishes an effective vehicle for the application of the direct method.

Dr. Peter Roberts in his *Lessons in English for Coming Citizens* was a pioneer in the adaptation of this method. Since then Mr. De Witt, of the Ford English School, has adapted the Gouin theme in a series of seventy or more lessons, and other authors have used it in modified form.

This plan of lesson organization is valuable, because it places emphasis upon the sentence as the unit of thought. It arranges the sentences according to a natural order that is very helpful to the pupil. It adheres to the principle of using objective language in the theme and it makes possible a development of the grammatical principles of language through use without resorting to the deadening formalism of rules and definitions. It also postpones the introduction of abstractions until such time as the acquired vocabulary makes possible a descriptive treatment of the meaning of the abstract terms.

THREE LANGUAGES IN ONE.

Another important contribution made by Gouin was his discovery of the fact that the phrases and expressions of each language can be grouped under three heads—objective language, “that which translates the facts of the external world;” subjective language, “that which translates the facts and operations of the soul;” and figurative language, “that is, objective language put to the service of the abstract ideas or conceptions of mankind and lending thereto, if not a body, at least an appearance or figure.”

A few authors of textbooks for teaching English to non-English-speaking people have not been aware of this principle of classification and, as Gouin says, “have mingled the languages together pell-mell just as the book happens to be printed, without rule, without method.” Because of this mingling of objective, subjective, and figurative expressions, many a teacher has fallen into difficulties and has concluded that the trouble was with the method, not knowing that it was the result of poor organization of the material.

GRAMMAR AND THE DIRECT METHOD.

The measure of success that can be achieved with a direct method of teaching languages will be commensurate with the care according to which it is organized. We learn to speak a language correctly or incorrectly not because we know grammatical rules and definitions, but because we practice speaking. Even in our grammar and high school drills upon the formal rules and definitions of English grammar are rapidly giving place to exercises in oral composition in recognition of the fact that practice in the correct use of language is a much more powerful factor in correct speaking and writing than knowledge of the rules or definitions. A knowledge of grammar is necessary and important, but it serves to help us check up the correctness of our speech and our language and follows speaking and writing rather than precedes it.

The arrangement of the Gouin theme makes possible a vast amount of excellent drill in the use of the language through the introduction of variants that illustrates the grammatical principles involved. The success of the direct method, therefore, depends not alone on lesson organization, not alone on a proper classification and arrangement of the objective, subjective, and figurative language, but also on a careful analysis of the grammatical principles that are to be taught and a complete scheme according to which these grammatical principles are to be illustrated by the use of variants.

It may serve to clarify this discussion somewhat for those who are unfamiliar with Gouin's writings if an illustration of a Gouin theme

can be introduced. Let us choose the one that Gouin himself was accustomed to use when illustrating his method, the classical theme, "I open the door."

I OPEN THE DOOR.

I walk toward the door.....	walk.
I draw near to the door.....	draw near.
I draw nearer to the door.....	draw nearer.
I draw still nearer.....	draw nearer.
I come to the door.....	come to.
Then I stop at the door.....	stop.
I stretch out my arm.....	stretch out.
Then I take hold of the door knob.....	take hold.
Then I turn the knob.....	turn.
Then I open the door.....	open.
I pull the door.....	pull.
The door yields to my effort.....	yields.
It turns on its hinges.....	turns.
It turns and turns more and more.....	turns.
I let go the handle.....	let go.

To illustrate what is meant by the use of variants, we may substitute the different personal pronouns in place of "I," in which case we eventually come to the point at which we are able to say:

I walk toward the door.
 You walk toward the door.
 He walks toward the door.
 We walk toward the door.
 You walk toward the door.
 They walk toward the door.

Or later on:

To-day I walk toward the door.
 Yesterday I walked toward the door.
 To-morrow I will walk toward the door.

As above stated, a careful analysis of the grammatical principles involved and their introduction at the proper time makes possible a complete treatment of English grammar based wholly upon use.

As above indicated, it is not advisable to attempt to adopt Gouin's plan in its completeness. In the organization of his theme he attempted to develop the fine shades of meanings as indicated by "I draw near to the door, I draw nearer to the door, I draw still nearer to the door," etc. Time does not permit the development of such fine detail in many classes that we may organize. In fact, this theme adapted to the needs of the majority of our classes would read:

I walk toward the door.
 I come to the door.
 I stop at the door.
 I take hold of the knob.
 I turn the knob.
 I open the door.

TEACHING THE LESSON.

There is no royal road to the mastery of a language. Success depends upon repetition with understanding, interest, and enthusiasm on the part of both teacher and pupil. In teaching such themes as we have outlined above every device that has been found valuable in the experience of other teachers can be utilized and combined in a comprehensive-direct method that will make men and women first able to understand and speak simple, everyday English and then able to read and write it. Please note that the power to speak and understand the language precedes the acquirement of the ability to read and write.

There is a natural tendency on the part of both teacher and pupil to rely upon the printed page as the instrument by which to teach language. Experience has demonstrated that this is a fallacy. Spoken language is not learned through the eye. Consequently our teaching procedure should place oral instruction and practice in speaking ahead of instruction in reading; that is, pupils should first be taught the meaning of the theme through the devices of action, gesture, play of features, inflection of the voice, together with the use of objects and pictures. Second, they should learn to voice each sentence through imitation and repetition until they are able to repeat the complete theme or that portion of the theme that serves for the lesson. Third, the teacher should then print or write the first sentence on the board when there should be more drill in associating the symbols with the sounds and their meanings. The remaining sentences should also be treated in this way and only after the pupils are able to understand and speak the complete theme and to read it from the board should they be permitted to practice reading from the printed page.

As an accompaniment of all the oral preparation and the practice in reading aloud the teacher should make frequent use of selected subjective phrases, such as, "That is good," "No; not that way," "I like that," etc. No effort should be made to teach these, as the expression of the features and the inflection of the voice will convey their meanings. It is here that the teacher lays the foundation for the conversation that is soon to play a large part in this method.

THE PLACE OF CONCERT WORK.

Teachers sometimes make the mistake of attempting individual work when they should be striving to keep all the pupils busy. Concert work should be the general rule. While it may be true that some pupils will not participate at first, the energetic teacher can soon

arouse such enthusiasm and awake such a spirit of emulation that everyone will participate. Even with all of its drawbacks as regards the slow individual, concert work is better than the individual method, which centers the attention of the teacher upon one pupil while 24 others are restlessly waiting their turns. The slow individuals should be dealt with at times separate from the period of class instruction.

PHONICS.

There is a place for phonic drill in this method, but the phonic period should be separated from the reading period. Time should not be wasted here. Teach the English sounds by imitation. Show the pupils what to do with tongue, teeth, lips, etc., and drill upon "family words" the meanings of which are already known or will soon be known to the class.

WRITING.

The writing period is the place for the teaching of the alphabet to beginners. Let them begin by tracing and copying single letters, then combinations of letters in words, and, as soon as possible, set them to copying the themes. If this work is done in notebooks each pupil can mark his own progress and will derive much satisfaction from the exercise.

In criticism of the method so far outlined, particularly the features of the Gouin theme, it will doubtless be said that pupils soon lose interest in such lessons. In reply it may be stated that this result does not occur if the teacher uses the subjective language intelligently and introduces changes by use of the variants. Failures in the past have been more frequently due to poor organization and to indifferent knowledge of the plan of the variants than to the form of the theme.

SUMMARY.

A comprehensive-direct method makes use of those devices that experience has shown to be of value in the teaching of languages. It emphasizes the *use* of language in *understanding* and *speaking* as the features of most practical value to the foreign born. It is organized along psychological rather than logical lines. It aims to make English the language of the classroom because of its value in the training of the ear of the pupil. It holds to the sentence as the unit of thought and discounts the learning of disconnected word lists. By the arrangement of the sentences according to time sequence it assists the memory of the pupil, and by the orderly introduction of the variants it covers the field of grammar in prac-

tical fashion without resort to abstract rules and definitions. By concert work it relieves bashful pupils from embarrassment and keeps each one interested and alert. By separating the phonic drills from the reading period it maintains the continuity of the reading exercise. It can be used by any teacher with any class, and by thoroughness of organization it can be made effective in the hands of the inexperienced and relatively unskilled as well as in the hands of the well trained and experienced. By choice of material every lesson may not only be made a lesson in English, but also a lesson in Americanization and so aid in advancing the pupil one more step along the road toward loyal American citizenship.

Mr. BUTLER. One of the values of a meeting of this kind is that it spurs such men as Mr. Towne to add to the literature in a work of this kind. And excellent as that paper is, and definite and practical as it is, yet it would not fulfill its purpose unless it has created in your minds a lot of questions you want to ask; unless it has brought out some points in which you may differ with Mr. Towne and also some points you want elaborated.

Mr. E. V. BUCKLEY, of Sharon, Pa. I would like to ask to what extent you advocate the use of phonics in the teaching of a beginner?

Mr. TOWNE. Only where you find a common mistake occurring frequently with your class. I believe there should be a phonic period, perhaps for the first 5 or 6 weeks; 5 or 10 minutes of the lesson time might well be devoted to drill on the sounds that are commonly mispronounced by members of your class. Individuals who mispronounce may be dealt with separately. The trouble in the past has been that we have selected lists of English sounds and drilled the whole class on them, without regard to the real needs of the class. We put them through a series of phonic drills, just as we put our American children through them. As a matter of fact, our American children in the primary school can not escape us. We have them there and we can make them go through the drills. With our adults, unless we can make the drill very practical and unless the drill is upon a sound that that individual needs, it is not long before we lose him from the class.

Mrs. F. E. HILLSBURG, of Connecticut. I just wanted to add a word in regard to the question of phonics. It seems to me, in my experience, the chief value in giving phonic drills is in straightening out in the minds of the pupils the sounds of our letters of the alphabet as compared to the sounds of their own. For example, our letter "i" in Italian and other languages is pronounced like our letter "e." A short while ago I was teaching the word "meal," which would be spelled m-e-a-l, and they were interpreting that "mill," because the sound of their "i" was the same as the sound of our "e." Right there is where

I gave the correct sound of our letter "i" and the correct sound of our letter "e," so far as they referred to common words. There was where I found the value of the phonics to distinguish words.

Mr. W. M. ROBERTS, of Chicago. I wish to testify to my appreciation of the paper Mr. Towne read, but I do want to say that Gouin's method violates one principle of thinking that makes teaching under it very tedious, unless the teacher has a very high degree of skill. For example, the theme is "Open the door." Immediately the mind flies to that one act, "Open the door;" but in the teaching of it it is analyzed in the successive steps of getting up from the seat and going to the door and stopping and turning the handle and opening the door. Nobody thinks in that way. For that reason, the Gouin method violates the fundamental idea, the process of thinking, and the unskilled teacher, the teacher learning to teach foreigners, had better start with something a little more direct, so that each theme is arrived at instantly and the thought is indicated as a whole. Perhaps I am wrong, but that is the view I have taken of it.

Mr. TOWNE. I would like to say just a word in defense of that particular point. What Mr. Roberts says may be true. Perhaps one does think in that way, but, mind you, we are trying to master a language. In attempting to master the language we want some means of recalling, so far as we can, the next phrase, the next words we are going to use. If you take a common experience, such as that of opening the door, or any other everyday experience, and if you will organize it in that fashion, so that each sentence follows the preceding sentence—because there is a connected idea, "and then what do I do next?"—the mind of the pupil is all the time aided. It is not a matter of having to recall some special different answer or question, but each sentence checks up the succeeding sentence by that connecting idea, "and then, what do I do?" Your mind tells you what to do; you know the act, and because you know the act, the words come. I believe that is a very important point in the organization of lesson material, more important than some of the other features that I mentioned, and I should hate to see that set aside.

Miss THERESA DACEY, of Boston. I would like to ask Mr. Towne through you, Mr. Chairman, what is the difference between the Gouin method and the Cunningham and Moore method, which has been in use in the Boston schools since September, 1885? It seems to me they are both the sentence objective methods. If I am not mistaken, I think the Cunningham and Moore method is older, briefer, and simpler than the new Gouin method.

Mr. TOWNE. I do not know about the Cunningham and Moore method. Harrington and Cunningham is the book I am familiar with.

Miss DACEY. It is really the same book. Harrington and Cunningham is Book 1; Miss Moore published Book 2, and both are based on the old sentence objective method, and it was started in the Boston schools in 1885.

Mr. TOWN. Isn't it true that that book is organized in this fashion: "This is my hand," "This is my ear," etc., beginning with the names of certain parts of the body, or certain objects in the schoolroom, and going from that statement to the question, "What is this?"

Miss DACEY. Those are the sentences; that is the first book. Would you begin with that? The reason of that is this: When the first classes were organized in Boston away back in September, 1885, we had no material and the young lady that established and organized those classes had no such things as books; all she had was a rule and a room and 14 immigrants to start with. I know quite a good deal about that, because that young lady happened to be my own sister, and she naturally had to begin with something; and by inspiration the thought struck her, "I will begin with the nearest thing they have," the principle which you have brought out, the thing within their own life and experience, and the nearest things they had were the body, and she began with "This is my head" and "This is my face," etc. That gave them three words, "This is my" was taught as expressing themselves. They went from their heads down into various parts of the body and then the plurals, and then the action of those parts of the body "I see with my eyes," "I hear with my ears." So, in your paper, I see nothing new in method; I think it is more elaborate.

Mr. TOWN. I would like to point out that this is the difference, so far as the Gouin theme is concerned, in comparison with that method. You recall that the sentences in these lessons appear in some such order as: "This is my hand;" "This is my eye;" "This is my ear." What is the connecting idea between those sentences? It happens to be that they named related parts of the body. But the Gouin theme is a logical analysis of a series of acts leading up to one main act, and that with each sentence the mind of the learner is checked up by the following sentence that occurs in logical sequence. For example, in learning the lesson in the Harrington and Cunningham book, how is the learner going to remember the sentence, "This is my eye," and the next sentence, "This is my hand"? There is no connection between the two ideas, except the general connection, whereas, the Gouin theme does have a logical connection all the way through, "Then, what do I do next?" is the thread upon which you hang each idea. There is a very distinct difference between the two plans.

Dr. CLAXTON. I want to say just one word, before I go to the secretary's office, in the heartiest commendation of that paper that I know how to make. I heard it with extreme pleasure. Thirty years ago I became intensely interested in the Gouin method of teaching languages. I have taught at least two foreign languages to some extent by the method—French and Latin—and I have tried to use it, or had it used very largely in elementary schools for teaching American-born children English. I wonder how many have read Gouin's book. Will you raise your hands? If you have, you will remember that the fundamental principle in it is this, that the verb is the life of the sentence, that action is the thing that carries, and that the children and grown-ups do think in the time sequence, and the time sequence is the one used in narration, and most of the language we use is, after all, in that form. We want to tell a story; we want to relate a thing. The other method, next to it, is that of description. One or the other, either the time carrying the thing in sequence or the description, the thing before you, and holding it, must be the determining method in our speech at any time.

I heard that paper with a very great deal of interest and I was reminded, as it was read, that it is better to give than to receive, because in this effort of ours to find a method of teaching foreign-born people to understand our own language, and to speak it, and otherwise use it, we are gradually transforming, and no doubt finally will transform, our methods of teaching foreign languages as well as our own language to our own children here in the United States.

Mr. NATHANIEL PHILLIPS, of New York. Mr. Chairman, I wish to state in my opinion the only sound method would be a combining of each of the methods that have been found helpful in the various leading schools. In the course of my work, a number of years ago in teaching English to Italians one year, and Russians and Armenians the second year, I found no set rule that could be successfully followed. We found it necessary to combine, for instance, the Gouin method with the Harrington-Moore method. For a while we used the process of taking the theme step by step, so that the members of the class learned to think that what the person said was the logical time method. We found that helpful for quite a while, but there was no need of overlooking the tremendous value of the objects around the room. The hand, the face, the arm, or the eye, the various parts of the body, are of direct interest to each member of the school; these are all definite, tangible objects. If you hold up your hand and point to your ear, these are words that are actually important to the student and words they are interested in. When you find by and by a combination of the theme method, and descriptive process, that the students feel quite at home in the use of the English language, I believe you have found the proper

coordinated method. The real problem seems to be how far to go in the use of each method. The real problem seems to be to know just when to begin with the theme method and when with the other, how far to proceed in each, and when the combining process or combining time should be begun. And then, Dr. Towne, if you can help us find out, it will help us a great deal.

Mr. W. A. BRAUN, of Columbia University. I can not see that the Gouin method excludes the discussion of anatomy or that we should need now to discuss as classification the anatomical method, the furniture method, and other methods of that sort. It has fallen to my lot in life to teach the languages which I have done by the direct method as well as by the judicious use of indirection for a number of years, and if my small contribution or suggestion is worth anything it would be, it seems to me, that the first thing is to get an intelligent live-wire teacher to handle this method, and no method on earth will hold that teacher to "This is my eye" if that teacher wants to say "I approach the door." It seems to me that the element of just natural intelligence and personality enters so largely there that no teacher will kill his class by a method, but will go further afield than any one book, and not stick to a book, because that is just as deadly as the most deadly grammatical method, if adhered to. I wonder if we might not put just a small question mark after one of the statements made by Mr. Towne—of course, he has given us such a comprehensive view of this subject—whether anybody can do it? I am of the opinion that sometimes the use of correct method is more difficult and requires greater skill and experience on the part of the teacher than the indirect method requires. But it seems to me that we ought not to think in channels and grooves along certain lines, but simply set down the principle of the use of the direct, the living language, and then give the teacher the leeway which he or she will inevitably, if he or she is a good teacher, take anyhow.

Miss ISABELLE C. DALLAS, of New York. I want, first, to say that this paper seems to me so fundamentally valuable I want to ask if it can not be printed soon for use by those of us who must be training teachers this summer. One very particular point—the use of the blackboard. These friends of ours across the sea have many difficulties to encounter, and I want to raise the question at that point, is it necessary for us to present to them the idiosyncracies of our own handwriting? Can we not use a standard printing or script to teach from first, hoping later on they may learn these personal characteristics of our handwriting? Can we not give them a printed chart which will be standard and uniform to help the eyes that are not too well trained to follow our peculiarities?

Mr. C. C. GILBERT, of Nashville, Tenn. I want to ask Dr. Towne if this plant or system he so magnificently outlined is equally adaptable

to employed men, or grownups, as it is to children in the school-room? Second, what would you suggest as to the period for teaching employed men in industrial centers; that is, the school period? Third, where men and women are employed during the entire day, is it possible to teach them each night, or should they have rest periods through the week? I would like those three questions answered please.

MR. TOWNE. Mr. Gilbert, I have an idea that those questions may come up in some other field.

MR. GILBERT. Then I will ask them then.

MR. TOWNE. I shall be glad to answer them, but the chairman said that we should keep to the subject. I shall discuss them when the other paper is read.

I would like to say a word in regard to the use of the blackboard. I concur heartily with what the speaker has said, but if we are to present the reading matter to the pupils I should like to have it presented sentence by sentence rather than by complete lessons. I approve of the use of the blackboard, because the teacher is able to focus the attention of the whole class on that immediate work. The teacher by using a blackboard puts down one word at a time and can speak the word as she puts it down. That focuses the attention of the class again. If we had some mechanical arrangement whereby these separate words could be displayed one after the other until the whole sentence was thrown before the class, I should like that very much. Until we have such an arrangement, I believe it is better to get along with the idiosyncrasies of our own handwriting than it is to take the whole theme and present it bodily after the oral work has been done.

MR. S. H. LAYTON, of Altoona. I have been thinking of a way of getting at the idea Mr. Towne has been speaking of. I thought if I took a curtain and had it on a roll, the curtain being of white paper or white cloth, with my printing on it, and I pulled it up one sentence at a time, they could look at but the sentence I wanted them to see, and when I wanted them to see sentence No. 2, I would pull on my string and sentence No. 2 would come in sight; when I got through they would have the whole thing before them. I could hold their attention to the particular point I wanted just as long as I wanted to.

MR. TOWNE. You had better patent that idea. I think it is a pretty good one.

MRS. ISABELLE D. McLEAN of Lynn, Mass. It seems to me in the discussion that has gone forward about "This is my eye" and "This is my nose," we have forgotten the practical side of it. When it comes to the statement, "I walk to the door," "I take hold of the knob,"

that is going to be of immediate practical use to that man or to that woman the next day. "I walk to my workbench and I take hold of the leather," and when the foreman says, "Walk over there," the man can not answer, "This is my nose," or "This is my ear," or "This is my eye."

I wish to bring with me the indorsement of the 31 teachers who have taught under my direction, with the assistance of Mr. Towne, of this method. They are unanimously in favor of it because they have tried the old method and they say this is practical and the best thing out.

Miss ANGIE L. KELLOGG of Bryn Mawr College. I wish to say a few words in regard to what seems to me a most vital matter, and that is whether the Gouin method is equally adapted to the poor teacher and to the excellent teacher. The poor teacher, the inexperienced teacher, may use the Gouin method, but it becomes artificial and mechanical and has those defects which Mr. Roberts, of Chicago, spoke of as being distracting in its closer analysis, and being impractical, as another speaker mentioned, in that it is not used the next day. However, the person who is trained in educational psychology and who knows the activities of her community, the institutions or agencies, etc., is able to use the textbook themes merely as models or as points of departure, and to make up her own method themes out of the activities of the employee in the industry, or of the person who is haled into court, or of the woman who has to buy clothes for the children; and she may even make most valuable use of "This is my eye," "This is my nose," "This is my ear," provided the mother is there and realizes that that particular theme is a theme she is going to be able to use, perhaps, with her baby. It seems to me it is unfortunate for us to delude ourselves into thinking that we can use the inexperienced teacher successfully. The numbers of the foreign born are great; the numbers of poor teachers are considerable; but the necessity of teaching all of these foreigners—large numbers of them—and the limitations of our teachers—good teachers—ought not to delude us into thinking that the Gouin method, or any other method, can bring about good results.

Mrs. McLEAN. I do not want anyone to get the impression that I am not in favor of the Gouin theme series. I am emphatically in favor of it; I am not in favor of the old eye, ear, nose, mouth, etc., and so-on method.

Miss Mary A. S. MUGAN (Fall River). I would like to add my testimony to the advantage of the Gouin method. We have a very cosmopolitan city in Fall River. We have all kinds of nationalities. Last May or June we picked a set of teachers to teach adults, chiefly women, in summer afternoon classes. Mr. Towne

came to us and gave us a course in the Gouin method. Our teachers went out through the summer afternoons and we recruited our classes from all ranks of society in Fall River, but chiefly from the wives of the men in the mills. Some of these women were working in the mills at the time and were so eager to learn English that they absented themselves three afternoons a week to come to our classes. We found the Gouin method very elastic. We had been advised by Mr. Towne not to follow it slavishly, but to study our class. Some mornings my teachers met with me and we discussed our themes, the subject of our themes, the ways of carrying out the system, the mistakes we all made, and what we would do the next time to improve, and in this way we developed the Gouin method to satisfy our needs, which we were advised to do by Mr. Towne. We used the blackboard a great deal; we also used a single sheet for each theme. The method was this: We developed the theme grammatically each day before the pupils saw their sheet, and after the theme was thoroughly developed, then the teacher passed into the hands of the pupils a typewritten sheet which contained the very sentences which had been developed. Then they read sentence by sentence. I should have said they read them first from the blackboard sentence by sentence. We covered each sentence; we showed the first sentence, and after that was thoroughly understood we showed the second sentence, and our next step was to give the typewritten sheet. These women took the sheets home each day. They were very much satisfied with what we called their loose-leaf reading book. They studied them at home; they talked them over with the children or with their husbands, who had learned some English in the factories. We found it a most excellent method, very adaptable. We were not afraid to use any kind of sentence that we needed. If it was time to tell them, "This is my eye," etc., we did that and found it not at all incompatible with the Gouin method.

I most heartily indorse everything Mr. Towne said this morning, because we have seen it work out in Fall River with many types of foreigners under all kinds of difficulties and have found it very successful. We find we are only just beginning after a year to learn its possibilities; we are proceeding along that line and we hope to develop it.

Mr. C. C. DE WITT of Detroit. After five years' experience and putting 14,000 men through school, I want to tell you people that this man's paper this morning is the most excellent thing I have ever heard. Speaking from the standpoint of dramatic work, I am heartily in favor of that. We dramatize every sentence in our school.

Mr. BUTLER. I would like to ask Mr. Towne to sum the matter up before we leave this subject?

Mr. TOWNE. I should like to say that I meant to put no restrictions at all upon the adaptation of the lesson by the teacher to the needs of the class. I believe thoroughly that the only way we are ever going to reach standards for lessons is through the knowledge of principles, and then through the application of those principles in writing lessons that are of immediate interest to your class and to you.

We are striving up in the State of Massachusetts to improve our teaching and to improve the teaching force of the State by aiding the teachers to establish standards. For that purpose a series of lessons for men and women in industry, and another series of lessons for women with home interests, including a supplementary set of lessons on the care of the baby and on first aid, have been organized by Mrs. Isabella D. MacLean and Mrs. Elizabeth S. Kingsley and myself. Along with these lessons we have put out a handbook for teachers that summarizes the principles of method as we see it and that gives detailed advice regarding the teaching of each lesson. I had hoped to have samples of these lessons and handbooks this morning; apparently they have not come. Sometime before the end of the week I expect to have 300 sets of the handbook and lessons for distribution. I want to say this, these lessons are very imperfect, as you will find, and are open to all kinds of criticism. We want your criticism, both that which is constructive and that which is destructive. Naturally we would rather have it constructive than destructive, but we will gladly take all kinds. The point is, we want to revise and readjust until we get an instrument that will be of use both in Massachusetts and in other places. That is the contribution that Massachusetts is striving to make in this particular field of method in English.

Mr. BUTLER. Mr. Towne has just said there are certain fundamental principles, and we must ascertain those principles and then furnish them to the people out in the field to build their methods upon, and in an effort to arrive at that, in an effort to discover some of the principles of this question, we are going to appoint a committee this afternoon, to take this problem and bring in not a report on methods but a report setting forth the fundamental underlying principles of this whole problem of transforming a non-English-speaking man into an English-speaking one. That will be, we hope, a very great contribution.

This evening we are to have a very interesting program. It has been deemed wise, knowing how important the organization of communities is, that we have presented to us some of the experiments now being carried on in the country in this matter of community organization. So we are to have three phases of community organization presented to us this evening in addition to the motion pictures.

AFTERNOON SESSION.

The conference was resumed at 1.30 o'clock p. m.

Mr. BUTLER. The first subject upon the program will be The Use of the Phonograph. The phonograph, as we all recognize, is coming to be rather an universal agency in that even in the poorest of homes we often find it. I am hoping that the speaker this afternoon will point out some way in which this division may bring about a plan which will utilize those phonographs by means of records which can be made available to our foreign-speaking people. The other phase of the phonograph, of course, is the technical phase of teaching the language as other foreign languages are now being taught by a number of the phonograph companies.

THE PHONOGRAPH IN AMERICANIZATION.

(Address of Mr. W. A. WILLSON, manager of the educational department, Columbia Graphophone Co., New York, N. Y.)

Among the gravest problems America has to solve is that of making true Americans of the foreign peoples she has so freely admitted. Many forces are working to help her in the solution—the public schools, the moving-picture theaters, the newspapers, magazines, and language schools.

The Great War brought into prominence the fact that America had communities where the ideals of the people were not merely different from our own, but antagonistical. Quickly we came to realize that the situation was one demanding attention and remedy.

Now, if we are to transform our foreign communities into American communities, we must create in them and around them an American atmosphere. And in the accomplishment of this, the influence of the phonograph is second to none. Our problem is to make our foreign born and their children feel that they are a part of America. We must interest them, kindle their sympathies, search out plans to convince them that America is worthy of their loyalty and love. We must get them interested in the thoughts we think and the things we do. We must encourage them to take some part in our social, as well as our industrial, life. We can not do it entirely with lectures and books, because many of the people we want to impress can neither understand nor read our language. We have need of a language common to all.

We have it in music; and we have in the phonograph a means for speaking it in every house.

Perhaps the phonograph is the most effective missionary we have. It has found its way into every land and every clime. It speaks in the universal language—music. It reproduces for the lonely immi-

grant in our midst the well-beloved tunes of his folk songs and dances, and it blends with these our own patriotic and popular airs. Unfailingly it strikes a chord that rings true to American ideals—freedom, equality, toleration. Before he realizes how it has been accomplished, the barefoot boy from afar is whistling “Keep the Home Fires Burning,” and deep in his heart he thrills to realization that America is his home.

American generals and correspondents made the statement frequently during the war that the American Army was a “singing army,” and that a singing army could not be beaten. A large percentage of the American Army was composed of boys whose fathers were Americans by adoption only, and who had had little or nothing of formal instruction in the singing of American songs. Yet these khaki-clad sons of foreign-born fathers could and did sing “A Long, Long Trail” and “It’s a Long Way to Berlin,” with true American zest. They needed no formal instruction. The air back in America had been saturated with American tunes called into being by the war; and the American phonograph followed the American flag into hut and hall and hospital just back of the lines.

The phonograph is essentially American. It seems to breathe everywhere the spirit of our land. It carries into foreign lands—and into foreign communities over here—our own beautiful melodies of plantation and fireside, our own distinctive compositions for dance and popular amusement, our own admirable symphonies, our own inspiring national anthem.

Isolation is a prolific breeder of fear, mistrust, and superstition. And in spite of all that may be said to the contrary, the fact remains that our foreign communities have heretofore been isolated communities. We have been too busy, and perhaps too lacking in vision, to search out foreign families and give them a part in our social existence. Our public schools have been splendid missionaries, because they have established a point of contact between our own children and the children of our neighbors from afar; but children commonly leave school early, and the children of foreigners, grouped in communities where the atmosphere is wholly of the past, can but seldom keep vivid the impressions acquired at school. In this connection, use of the phonograph in the schoolroom is a fine agency for Americanization. Children accustomed to the phonograph at school will usually find a way to have phonographs brought into their homes, where the process of making real Americans is continued.

How readily foreign peoples take to the phonograph was emphasized in America during the war. Operation of the law of supply and demand gave unusual prosperity to thousands of workmen, native and foreign born. Soon there was noticeable in

foreign communities a decided increased demand for phonographs. The visitor to any neighborhood where foreigners were in the majority must have been impressed with the frequency with which he heard the quickening strains of "Dixie," "Old Gray Mare," "Missouri Waltz," "Over There," "America," "The Star-Spangled Banner," and a thousand and one other tunes in which Americanism found expression. In every one of these homes, the phonograph was carrying on the work so well begun in the public schools. It was doing its full share to make America a "melting pot" in fact.

In some States scores of languages and dialects are spoken, and in some communities the language worst spoken, and least spoken, is English. Something has been accomplished to remedy this condition by the language-teaching departments of the International Correspondence Schools, of Scranton, Pa.; the International College of Languages, of New York; and the Cortina Academy of Languages, of New York, and they all teach languages by means of the phonograph. Ignorance of our language impedes the progress of the foreigner toward the goal of good citizenship from the moment he sets foot on American shores. It stops him from taking part in activities that could otherwise be open, deprives him of initiative, keeps him simply a foreign unit in a foreign community, as thousands of our foreigners are to-day.

Some of the more ambitious foreigners seek to acquire a knowledge of English by attendance at evening schools; but here they are grouped in large classes, and although they are enabled to listen to our language for a brief period two or three times a week, they have no opportunity for individual attention or for that practice of the organs of speech in the new tongue that is so indispensable in achieving ability to express oneself verbally in the new language.

Ignorance of our language prevents the foreigner from familiarizing himself with the institutions of our country, from taking any intelligent part in its government as a voter. There can be no doubt that the lawless tendencies of many of our foreigners could be quickly overcome were these people to be brought into closer touch with American ideals through knowledge of the English language. For many years the Cortina Academy of Languages, of New York, has been doing good work by devoting itself to perfection of a system of instruction in foreign languages by means of phonograph records. Until recently, however, this academy limited its efforts to the teaching of French, Spanish, and Italian to English-speaking people, and the English and French tongues to the peoples of Latin America. I am reliably informed that the Cortina Co. have recently completed courses in English for Italians, Hebrews, and Poles; with courses for Slovaks, Hungarians, and French in preparation.

The phonograph system of language instruction has many advantages. It enables the student to learn the language in his home, in spare moments, and without the presence of a living teacher. I refer particularly to adults who have not the advantages of our public schools. The phonograph record has no distracting peculiarities of manner. It has no previous engagements, is free from nervousness and irritation, and never grows impatient. A lesson may be reviewed a hundred times, if necessary, without exciting the displeasure of any one. Correct pronunciation is mastered by imitation and repetition. Just as one learns to hum a popular tune by hearing it repeated over and over, so the foreigner, studying English with the help of the phonograph, comes unconsciously to mastery of correct pronunciation by hearing his teacher's voice repeat the sound again and again.

The benefits to be conferred upon the large non-English speaking population in the United States through widespread introduction of this comparatively new method of instruction can not be overestimated. The method, of course, is based upon the theory that ability to speak and understand a language is acquired by listening to it. The Cortina Academy takes the position that if the average child of 4 years can use the essentials of its native language, though totally ignorant of its grammar and technical construction, there is no reason why an adult can not in the same way master a stranger tongue. As a matter of fact, a person that has already mastered his own tongue is better equipped than any child can be to study language successfully.

It must be apparent to everyone that ability to speak a language depends upon training of the organs of speech, just as ability to understand a language when it is spoken depends upon training of the mind and the organs of hearing. No amount of mere reading or book study can impart the gifts of speech and understanding. Muscles can not be developed simply by reading books on physical culture. The pianist can not train his fingers by reading treatises on music. It would be equally vain to expect to learn a language merely by reading books about it; but any language can be learned by persistent listening to it, and consequent attempts to speak it.

As the sailor by practice acquires keenness of vision, and as the blind person in the same way develops acute hearing and sensitive touch, so training of the ear brings the mind to ready grasp of foreign words, no matter how rapidly they may be spoken; so the tongue can be brought to form foreign sounds with the same ease with which it expresses the familiar sounds of its native words. It is largely a matter of continual practice in listening and speaking.

The phonograph method not only imparts ability to speak and understand a language, but gives also ability to read and write it;

for while the student is listening to the English record, he is also reading the sentences in his textbook, with the translation in his native tongue, thus familiarizing himself with the word pictures, the spelling and grammatical construction, and the theory of the language. Moreover, he writes down the words and sentences as the phonograph repeats them, voicing them aloud in English as he writes. The act of writing engraves the language on the hearing and memory, making sight and speech cooperate to the same end. We have, therefore:

Hearing, by which the student listens to the records.

Sight, by which he reads.

Speech, by which he expresses himself verbally.

Writing, by which he commits his thoughts to paper.

It may be said that the foreigner in our midst had ever-recurring opportunities to hear our language spoken. This is quite true, but many difficulties are in the foreigner's way, nevertheless. The English language, when spoken rapidly by natives in conversation; is a mere jumble of sounds to the foreigner—sounds that he can not possibly classify. Simply listening to the language, therefore, as it is spoken by the people at large, is of small value. There is abundant proof of this in the fact that tens of thousands of foreigners reside in America for years without becoming able to express themselves intelligently in English. Of course, many will pick up our language in a meager way, catching words here and there and piecing them together into broken sentences. Totally different are the results when the phonograph is used to teach. The foreigner listening to phonograph records especially prepared to impart understanding and mastery of speech is listening to records perfect in inflection, accent, and pronunciation—records sure to give lifelike reproduction of the voice of the native teacher.

The fine potentialities of the phonograph in inculcating American ideals and developing patriotic sentiment have not been fully recognized. But they will be, because everything is working that way. Under the heading "What the Boy Can Do," the excellent publication known as Uncle Sam's Boy recently laid down seven propositions. Among them were:

Invite them (immigrant children) to your parties with the same freedom that you invite others. Have some of them at your home on the great American holidays, that they may understand what our holidays mean.

Whenever you can, help them with the language, and see that they get the right pronunciation. Do not laugh at their mistakes.

Get them to teach you things about their country and customs.

Excellent suggestions, every one. And having invited immigrant children to our party on some American holiday let them hear,

through the medium of the phonograph, a reproduction of a speech by some great American—Lincoln, Taft, Gerard, or Pershing.

If it were a theory that confronted us, instead of a condition, if we were merely to suppose ourselves faced with the problem of transforming formidable bodies of foreigners into Americans, the logic of the situation would impel us to say:

We must find some means to bring these people into contact with everyday American life and practices.

We must surround and saturate them with an atmosphere essentially and distinctively American.

We must bring them as speedily as possible to such familiarity with our language as will enable them to think in terms of English and feel at ease in an English-speaking country.

We must train their minds and tongues for social intercourse as we train their hands for industrial activities; otherwise they will remain dissatisfied cogs in our industrial machine, having no real sympathy with our ideals or political institutions.

This we would say, and this we are coming more and more to do. And in the doing, no other agency has a part more honorable or effective than that of the phonograph.

Mr. BUTLER. We are fortunate in having here to-day another expert on the phonograph, Miss Frances Elliott Clark, director of the educational department of the Victor Talking Machine Co. I am going to ask Miss Clark to address us for five minutes before opening the discussion on this paper.

MISS FRANCES ELLIOTT CLARK, of New York. I shall make no attempt to discuss the matter from a theoretical standpoint, because that, I believe, has been very well covered in the paper you have just heard. We all know, without retelling, the wonderful advantages in having an opportunity to bring to the ears of these later comers into our civilization the beautiful music of our own land and to make the connection through hearing their own music, for music, as I have said oftentimes, is the common chord in the harmony of nations. It is the one thing understood by all, loved by all, and used by all; and therefore I can not place too much emphasis in reaching these late comers into our country through something that is common and something they know and understand.

Therefore, in the school work and in the work of your night schools and continuation schools, and all the agencies that are working, trying to do what should have been done 40 or 50 years ago, we must remember that when we use the folk songs of other lands and tie them with the folk songs of our own land, we are doing a very remarkable and interesting and valuable piece of work. However, it is my thought that we have not yet begun to use the talking machines as they must be used, if they are to play the full part they are

capable of playing in this educational work. It is, of course, a very modern invention and its use still more recent. It is just finding its way in many fields, and in this newer field of reaching the adult immigrant we have scarcely begun to think of what we can do with the talking machine.

When we use the folk games and dances of other lands we are doing a splendid thing, but unfortunately the well-known folk games and dances and folk songs that have come to form such a vital part of our school work are not from the nations that are giving us the most trouble in this educational matter. They come mostly from Denmark and Sweden, and of course they are no better known to Croatians, Sicilians, and Hungarians than the American dances, etc., that we are teaching. So we have trouble in adjusting the embarrassment of riches that may now be used on the records to the new problem with these new people.

You are particularly interested now with the adult, and what may be done there is something that has been in my heart for a long time. More than two and one-half years ago I made a trip to Washington and thrashed it out as best I could with Dr. Wheaton, who was at that time head of the Americanization work, and I said: "Here is a field for the talking machine. Why can not the records be made with the essential sounds of the language with sentences, etc., and enable the newcomer to find his way on the streets, learn how to call a policeman, and find milk for his sick baby, etc., and the thousands of things they want to know and which they find difficulty in expressing?" I began talking at once of a series of records that might be helpful, and we came at once to the thought that was brought out this morning—how and what shall we do now to help solve your problems in your classes of adult immigrants?

I said at that time if you will form a committee of actual teachers, people who are doing the actual work in Chicago, New York, Milwaukee, and other cities, and if you will decide what is helpful and what you want, we will do it. They said, "Very well, such a list can be easily gotten up," but the war came on, and the department had millions of things to do, and our plant, as were others, was given almost entirely to Government work during the war and we were unable to go forward; and you people were unable to prepare something that would fit your needs, and so the matter has been on the shelf, so to speak.

You can imagine my joy at being here to-day and hearing what you are doing, because there is the key to the whole story of what we can do to help you in your work, because we are all Americans and interested in doing the very best possible thing that can be done, and we realize now, as never before, that the Americanizing of peo-

ple who have been here 5, 10, or 200 or 300 years, is a wonderful work in which we must all play a part, and our part depends on you.

Mr. BUTLER. The subject is now open for general discussion.

Mr. BRAUN. We have just recently been experimenting with the use of the phonograph, and at the risk of boring you with entering once more into the discussion, I want to suggest a mechanical difficulty that some inventive genius in this audience may be able to remedy. The difficulty we find is to "cut" a conversation on the phonograph. It can be done, or at least the phonograph can be used in place of a conversationalist. The mechanical device that is needed, however, is some sort of a simple mechanism or lever that will raise the needle from the record by the pressure of the finger, we will say, of the left hand and let it down again, after an interval, however long, at precisely where it stopped before. Now, I think if I had time I could make it myself, and so could you, but it ought to be done.

Let us see what it will do. You play a record three or five minutes; nobody can carry it all. You can not slow it down, because if you do you spoil the distinctness of the record, but if you should have a device by which you can lift that needle, it will answer this need. It can be done now, of course, but you would have great difficulty in getting the needle back at the proper place. If you can lift that needle at the proper time, so that the student can repeat it three or four times after the phonograph, or write it down in a notebook and let the needle come down in the proper place, it would be a wonderful thing; in other words, you break up the phonographic record into units, and that would enable us to do more effective work than we can do now. Of course, the use of the phonograph in the way that has been suggested is undoubtedly one of the greatest resources, and such records are in existence, but perhaps not organized as you might want them in connection with this Americanization idea. I know there are records in the Cortina and International College of Languages courses that come somewhere near that degree of practicability that we want.

Mr. BUTLER. I am sure that Miss Clark and Mr. Willson will make note of the suggestion.

Mr. C. K. GRESSE, of Cleveland. I would like to bring the question up as to the phonograph serving as a "teacher at the elbow." We have often heard of the need of a teacher at the elbow. The phonograph serves that purpose with the exception that we can not ask it any questions and for explanations that we should and can ask a teacher. I think that is one of the great drawbacks in using the phonograph as a method of teaching beginners the English language. It may be all right in more advanced classes where the student can read and write English, but not as a method of teaching a beginner.

It is about the same with the correspondence courses. A few years ago correspondence schools started courses in English for beginners. It was a great failure for the very simple reason that they could not answer questions of the students as quickly as a teacher at the elbow can answer them. I should like to find out what you expect to do in that case?

Mr. BUTLER. I think that we should probably bear in mind the fact that we do not expect the phonograph to take the place of a teacher but, rather to supplement, and only in extreme cases to substitute. We must not forget that we have millions of these foreign-born people who can not speak English; who are on the farms, where we can not reach them in the ordinary process; and so many of these agencies we may find helpful factors in reaching out where living persons can not go, and it is with that view of it, I think, that we should attempt to find the useful part the phonograph may play. I noticed some people evidently disagreeing with Mr. Willson, and I would like to ask them to ask questions concerning the matters upon which they are apparently in disagreement with Mr. Willson.

Miss ELSA M. BUTLER (New York). How much capital must a person invest in these records? These courses must comprise more than one record. How much does it cost, as a whole?

Mr. BUTLER. Pardon me. You mean for a simple but practical series?

Miss BUTLER. Yes.

Mr. WILLSON. You understand, my position is this, that our company does not teach the language. We are manufacturers of three sets of language instructions, the three that I mentioned, and I mentioned them because I know more about them. There are some others. The International College of Languages courses sell for \$50—Spanish, French, or Italian. Cortino Academy language course sells for \$50. They have eighteen 12-inch, double-disk records. The Cortina English course sells for \$30.

Please do not misunderstand me. No phonograph system of teaching languages is equal to personal instruction. Out in the hallway is a card that says there are 3,000,000 foreigners in our land past the school age who can not speak English, and it is that 3,000,000 we are trying to reach with these language courses; not those in the public schools but the men who are working in the shops and mills and factories, and you and I are concerned about teaching them English and trying to give them something through the medium of the phonograph which he may have in his home. It is not intended that the phonograph should take the place of personal instruction, but as the next best thing. I can answer the gentleman's question about putting the needle down at the beginning of a sentence or phrase. My idea is that the ideal phonograph record for teaching language has

not yet been made. My idea would be, instead of making a four-minute record or a three-minute record that begins at the beginning and goes straight through, to make what we call a ring record and have three or four or possibly six lessons on one side of the disk, and with that you could start at any one place. Instead of making it long, you would have a short record, and you could go back as many times as you wanted to. That is my idea of the right kind of record to make.

Mr. T. E. SPENCER of St. Louis. We have been trying to do some Americanization work in St. Louis in the last year or two. We have found a great many things have interfered with the efforts the public schools were making. I should be very sorry to see any more things come in to interfere with the real work in Americanization. I should be sorry to see us try to use anything mechanical that would take the place of a face-to-face meeting between the teacher and the pupil. I can speak from this particular point of view as a victim of the phonograph. I went to school 17 years ago with a slight reading acquaintance with German, and I had never been called upon to use it as a language. As the principal of a school in a district very largely German, I thought I ought to know how to speak in the German language to the mothers who came, and so I bought one of those phonographic records and undertook to learn to speak German with the phonograph, and I found very soon that the psychology of the operation was wrong; that I could not undertake to listen to the phonograph and read the print and also read the script afterwards and write it. I should be very glad if the committee that is to be appointed, and which will determine the principles underlying the correct method of teaching, will examine the process that has just been recommended to us. I should be very, very sorry to see this body recommend the phonograph as a means of Americanization.

Miss SARAH G. BASSEWICH, of Washington, D. C. I should like to ask how to develop the foreigner's taste for American tunes.

Mr. BUTLER. How to improve the taste of the foreign born for American music on the phonograph?

Mr. GEORGE EISLER, of Cincinnati. I think I can answer the very, very delicate question. The way to develop a taste in immigrants for American airs is to play them on all occasions. Every Sunday the foreign born come to our American house wanting to hear American airs, and we also play for the Roumanians the national air of the Roumanians, and also the national air of the Serbians and others, and they are all singing; I believe we can make it attractive for recreational purposes in a very definite way. That is how to win them for other activities into the English.

Miss MAY F. BLAKELEY, of Brooklyn. We have listened to some delightful methods this morning and this afternoon. I would like to

know the methods of approach. How do you get the women and men to come and take these doses of beautiful methods?

Mr. BUTLER. I think that question will be answered under other heads.

Miss BLAKELEY. I hope so.

Mr. BUTLER. Bringing men and women together in schoolhouses, for one.

Before we pass from this discussion, let us not condemn the phonograph too severely, because it can not "walk over to the door knob," but let us see if there are not some good features about it that we can utilize and supplement our work with. I hold no brief for the phonograph or for any other method, but we are sincerely trying to find whether there is anything of real practical value in some of these agencies that we can use.

USE OF THE STEREOPTICON.

(Address of Mr. H. D. RICKARD.)

It is a great pleasure for me to appear before you to-day. I feel complimented on being asked to take a part in formulating a comprehensive plan for carrying on this great work of Americanization.

There is so much to be said upon the topic that has been assigned to me that I am a trifle embarrassed in attempting to present it to you in a 20-minute period. However, I shall speak as rapidly as possible, and, without going into a psychological discussion of the merits of visual instruction as a method of teaching, I shall in a few words try to make clear to you just how the stereopticon may be used to promote and simplify the teaching of English to classes of foreigners.

At last we are getting down to some fundamental principles in making Americans out of the vast throng of pilgrims who for years back have been poured in upon us from every corner of the globe.

There are three glaring defects in the Americanization work as it has heretofore been conducted.

In the first place, it was not seriously taken up soon enough; in the second place, it has been unsystematically planned and has not been carried on with any definite end in view; and, lastly, the methods of instruction have not been made sufficiently attractive to appeal to the class of immigrants that most need the guidance.

Evening school work is not new. For years in most of the larger cities evening classes have been maintained for the benefit of those who have been unable to attend the day schools.

The fundamental idea has been very largely the idea of giving the newcomer a working knowledge of the English language in the hope

that he would, somehow or other, gradually assimilate the American spirit of freedom and gradually conform to the American ideal.

In many instances the result has been satisfactory. In other cases it has been a disappointment to find that it takes something more than a course of training in the principles of English to inspire the stranger with the spirit of true patriotism and loyalty toward his adopted country.

In saying this I am not minimizing the necessity for English instruction, for the object of this period is to show a way in which the instruction in English may be carried on more effectively and with less expenditure of time and effort on the part of both teacher and pupil.

We do need the English first of all as a foundation in all Americanization work. The great trouble has been that we have spent so much time in the technical instruction in English without hitting the nail on the head, so to speak, that we have not had time for the other equally important features that should be brought to the foreigner's attention. However, too much stress can not be laid upon the fact that an understanding of English is the foundation upon which the superstructure is later to be built. If the instruction can best be carried on by the use of objects in the development lessons, use them; if by the aid of the stereopticon, use it; if by means of textbooks, provide them in abundance. In any event put the newcomer in a position where he can understand what is being said and done about him and do it at the earliest possible moment after his arrival in this country.

The general public has been slow to appreciate the great value of Americanization work. As a natural result, the strongest and most efficient body of teachers has not been attracted to this field. Those who have gone into it voluntarily have been, for the most part, untrained and underpaid.

Definite courses of study have been evolved slowly.

Effective methods of getting results have never been exploited systematically and sufficiently to reach the present body of evening school teachers.

The teaching force changes too often to obtain progressive and continuous work, and the good methods used by certain natural teachers are lost whenever changes are made.

The supply of textbooks written especially for the adult foreigner has been limited. Charts and illustrative apparatus and material objects for object lessons have been procured with difficulty, and consequently much valuable effort has been wasted and much precious time has been lost.

In Putnam School, Syracuse, N. Y., we have always felt that we could make so much better progress, especially with beginners, if

we could only use objects in all development lessons. It was a lack of objects and illustrative material that prompted me to experiment with the stereopticon in an endeavor to find something to take their place.

In my observation of Americanization work I have not found anybody who has used the stereopticon in just the way that we are using it. Consequently our methods are very largely the result of a local evolution, but our experience to date has shown us that we are now doing much more effective work, with a smaller expenditure of time and effort, than we have ever been able to do before.

The experiment with the stereopticon is, of course, simply one phase of our program. It appeals to all educators who have seen it in operation as practical and pedagogically correct, and I pass it on to you in none other than in a spirit of helpfulness.

If I were asked for my opinion as to the most effective plan for instructing the foreigner in the principles of the English language, I would say to give each pupil an individual teacher and teach him by the individual instruction method. This plan would be too expensive and would not be practical. However, if one can apply individual instruction methods to each pupil of a class of 40, all at the same time, his work is inexpensive, efficient, and practical. That is what we endeavor to accomplish by the use of the stereopticon. We try to keep all the pupils of the room working all the time instead of working with one individual out of a class of 40 and permitting the other 39 to grope in the dark as best they may.

It has been found by experience that three-fourths of the foreigners who begin the study of English need objective work at the start. The slide takes the place of the real object and provides the connecting link between the object and its representation in the written word.

As a device for keeping up the interest the scheme has unlimited possibilities. The stereopticon period seems to act as a rest period when the eyes are relieved from the glare of the room lights. It gives the pupils an opportunity to change the rest positions, and they look forward to it with pleasure and like it.

For a lantern we use an ordinary Bausch & Lomb balopticon, with incandescent bulb, which may be attached to any electric light socket and which will burn continuously for about 300 hours without any attention whatsoever. It is so simple that a child of 8 years of age could manage it with ease.

From an economical standpoint it would be economy in light to use the lantern all the time for, when the one bulb in the lantern is burning, a dozen other room lights are not, and instead of being dissipated the attention of the whole room is concentrated upon an 8-foot square. Concentration means progress.

The prime requisite for a successful lesson is a suitable slide. I mean one that embraces a subject that is within the experience of the pupil. It should be plain and clear-cut and should not contain too much detail. Colored slides are desirable, but are not essential. The main thing is to get a familiar and an interesting subject from which may be developed a series of words and sentences, touching upon topics that have to do with the everyday life of the pupil.

In this way a vocabulary may be built up and the pupil may gradually branch out from the known to the unknown.

As the work advances from the simple and concrete to more abstract ideas, the need for objective teaching diminishes just in proportion to the increasing ability of the pupil to understand the language.

In every stage of the work the picture helps the pupil to grasp the idea quickly, and its value can not be overestimated. If it gives an actual view of one of the many experiences with which the foreigner must deal in his daily life, it will add much to the interest and will arouse an enthusiasm which otherwise might lie dormant.

I said the primary object with the beginner is the building of a vocabulary. For this beginning work we use a very simple picture.

The picture used for the first lesson might, for example, represent a little girl and her dog. The dog is sitting and the little girl is standing. The teacher presents the simple words "girl"—"dog," pointing in turn to each object in the picture and pronouncing distinctly in each case "girl"—"dog." The members of the class repeat the words, first in concert and then individually, until they have mastered them. Next the articles "a" and "the" may be prefixed, the class imitating the teacher in repeating "a girl," "a dog"—"the girl," "the dog," with plenty of practice both in concert and as individuals. Then the two ideas may be connected, e. g., "The girl and the dog," and then, "I see the girl"—"I see the dog," "I see the girl and the dog," etc.

We might go a step further at this point and develop the words "stand" and "sit," also the suggestions "The girl is standing"—"The dog is sitting," etc.

When this step has been thoroughly mastered, there follows a careful drill in associating the spoken with the written or printed word. The teacher writes the words on the board, reads them, and the members of the class repeat them, first in concert and then as individuals.

They may then copy the words neatly upon the board or upon paper.

After a few words have been developed in this way the reading lesson may be taken up from a prepared slide from the board or from a book.

This illustrates briefly and broadly the objective plan of presentation of a lesson to a class of beginners by using a lantern slide.

I will now describe briefly just how we use the slides with a class that is somewhat advanced, say, for example, with a class that has had this objective instruction for six, eight or ten weeks, and is somewhat proficient. Let us begin on Monday night.

On Monday night the teacher selects a suitable slide, say, for example, a slide representing the office of the principal of the school.

She turns off the room lights and throws the picture on the screen. Then, with pointer in hand, she takes 5 or 10 minutes in carefully studying and in developing the words suggested by the objects in the picture, e. g., desk, chair, table, picture, telephone, rug, floor, wall, book, bookrack, couch, neat, clean, etc.

As each word is developed the teacher pronounces it distinctly, having the members of the class repeat it, first in concert and then individually, until they can pronounce it correctly.

A slide containing these words is prepared in advance and is inserted in the lantern, so that the one who is operating the lantern may easily project upon the screen, first the picture and then the word, again the picture and then another word, etc.

By this association of words and picture the words are impressed upon the mind of the pupil in a concrete way.

As the words appear in succession upon the screen, the teacher leads with the pointer and the pupils spell the words, first in concert and then as individuals. Then the written words are removed from view and the pupils try to spell them from memory.

This at first is somewhat difficult, but, if the words are occasionally thrown back upon the screen, so that the pupils may visualize them, the difficulty is soon remedied. In other words, we introduce at this point a study period for the spelling lesson that is to be taken up on Tuesday night. I might say here that it is well for the teacher early in the evening to copy upon the board a list of the words that she intends to develop, so that the pupils, as soon as the development lesson is over, may copy them upon paper or in notebooks, and take them home for home study. These words are studied at home, and on the following evening may be written from dictation. The papers may then be collected, checked by the teacher, and returned to the pupils.

It is well, as the work progresses, to give something more than the mere spelling of the words, e. g., the singular and plural forms may be noted as—one book, two books, ten books, etc. Also comparison of adjectives as, "This boy is tall," "Here is one who is taller," "This one is the tallest of the three," etc. Again the simply tense forms of verbs may be pointed out, as "To-night I see the picture," "Last night I saw the picture," "To-morrow night I shall see the

picture," etc. It is easier to teach the forms by association than it is to teach them as isolated and independent words.

Next comes the reading lesson, which the teacher prepares in advance, as follows:

She takes a piece of transparent paper the size of a regular lantern slide and, with the aid of a typewriter, she places upon this the reading lesson of the evening. This transparent paper is then mounted in permanent form between two cover glasses and the slide is ready for use. If the above equipment is not available, the teacher simply takes a piece of ordinary window glass, the size of a regular slide, and upon this, with specially prepared slide ink, she writes simple sentences pertaining to the picture—i. e., the principal's office—e. g., she writes sentences like these:

In this picture I see a desk and some chairs.

A rug covers the floor.

Several pictures hang on the wall.

A telephone is on the desk.

A couch is in the corner.

Two pillows are on the couch.

One pillow has a dark cover and the other has a light one.

The office is very neat and clean.

And so on until the slide is filled.

Perhaps four or five slides are prepared in this way if the picture provides enough material for that many.

These slides are thrown successively upon the screen and the reading lesson proceeds as from a book. All eyes are directed toward the same point on the screen, and the teacher is enabled to carry along a class of 40 pupils as well as one, with the further advantage that all members of the class are following, and all profit by the mistakes and success of the one who is reciting.

Concert work may be carried on at will, and with accuracy, because the teacher leads with the pointer, and when she wishes to pause for an explanation the whole class understands what she means.

Then, too, if she wishes to refer again to the original picture, the process is a simple one. In fact, it is well to refer to the original picture occasionally in order to refresh the memory of the pupils. It is well to have sentences read first in concert, by all members of the class, and then by individuals, taking the pupils in rotation as they gain confidence in their ability to pronounce the words.

While some slides suggest a great many more words and sentences than others, it is well not to attempt too much that is new for any one night. A few words carefully developed, with review on succeeding nights, are better than a superficial treatment of a great many words.

When a lesson has been completed the original picture and the written slides are kept together in separate envelopes, labeled, and

dated, and are usually given two nights in succession for the benefit of absentees. They are then carefully preserved for later review work.

This explanation will give you a general idea of how the work is carried on—starting with the pictured object, the word is developed; after the word comes the sentence; after the sentence comes the paragraph; after the paragraph comes the story or the composition or the letter, as the case may be.

It seems to me that it would be an economical use of public money, and that it would be most practicable, to make up a series of slides and lessons and then to loan them out for use in the various schools where Americanization work is carried on. This could be done under the supervision of the State or the National Government, and the plan followed could be similar to the plan now in use in the visual instruction division of the New York State department of education.

Then if a book could be prepared to be put in the hands of the pupils, with illustrations and lessons, numbered to correspond with the lessons on the slides, it would put the work in convenient, compact, and permanent form for review and future reference.

With proper slides I see no reason why the stereopticon could not be used to advantage in teaching civil government in the classroom. By proper slides, I mean slides showing maps, e. g., of the world, of Europe, and the different countries of Europe and the cities where these strangers embarked when they came to America; North America and the United States, and the cities of Halifax, Boston, New York, Philadelphia, etc., New York State and Albany (or any other State and its capital); the city of Washington and the Capitol Building, etc., with exterior and interior views.

This would lead up to an explanation of the different law-making bodies and the different Government bureaus, etc., and, when pupils have advanced far enough, the method of filing naturalization papers could be nicely illustrated by the aid of the lantern.

Then, too, the pictures would furnish concrete, suggestive, conversational material for the further development of English practice work in the more advanced classes. The teacher might permit each pupil around the class to stand and give one correct English sentence concerning the picture, then have each give two correct and connected sentences, then three, etc.

Concrete suggestive material is essential to encourage foreigners to talk, and if they can be made to talk freely, and in an orderly way, the teacher can readily correct mistakes and give them practice upon the correct form until it becomes a part of them.

Here again the whole class profits from the work of the one who is reciting, for, like children, adult foreigners make typical mistakes, and a correction of one helps every member of the class.

[At this point several slides were shown to illustrate the preceding remarks.]

Ladies and gentlemen, in closing let me again urge prompt and effective action in this "English first" campaign, for a common tongue is the prime essential in creating Americans. English speaking and American thinking go hand in hand.

Let us hasten the day when we shall have developed a free-thinking Americanism. Let it be one that is entirely free from any domination by imperialism from without or by political or ecclesiastical influence from within—an Americanism that has attained a national conscience, an Americanism that shall cause a thrill in the hearts of her people at the mere mention of the name "America."

That day will soon arrive if we, the coworkers of the Americanization Committees, all do our part.

Let us eradicate the question of hyphenated loyalty by teaching the truth concerning the American ideal.

Then will America shine out as one great nation—a nation where each individual loves his fellow man, and one that stands as a leader in enlightenment, tolerance, and humanity.

In the words of Royal Dixon, "The new America will be permeated by a patriotism so strong and loyal as to destroy all racial and religious prejudices. Here will be welcome every form of religion and sect, every color and every race will be at home, and "Do unto others as you would have them do unto you" will be the motto of all.

In the sky of liberty a new constellation will appear and its name will be America—many peoples, but one nation.

Miss BENSON, of Washington, D. C. I just want to say that there are wonderful opportunities in the slide for teaching history to foreigners, making them understand why we love America, why America stands for the greatest things in the United States, and our glorious history will rank with the history of their nations.

Mr. A. W. FLATH, of Wilmerding, Pa. The only question I have about this teaching history is, we can not get the slides we want. There are not enough varieties of historical subjects which we can get to make it really worth while. I have been trying for over a year to get these slides and have never been able to get the right kind of collection. If anybody can enlighten us as to where we can get them, we will be glad to get them.

Mr. ROBERTS, of Chicago. I think Mr. Towne's talk this morning is a very excellent paper, and Mr. Rickard's talk, which he has just concluded, is also very excellent. If Mr. Towne and Mr. Rickard could have traveled together, however, in a team, Mr. Rickard would

have to add the movies to the method of visual instruction in order to satisfy the extreme development of the Gouin method. Perhaps, sometime we can have that done.

Mr. MORRIS E. SIEGEL, of New York. I wonder why the principal's office is not used instead of the picture. Why not walk the class into the office instead of using the picture.

Mr. BUTLER. That might be all right for the office, but it would be difficult for the farm.

Mr. IRISH, of Fall River. A gentleman next to me asks where we will get the slides? In our work in Fall River, the cotton industry, we have made up special sets of slides, and that could be done in any line of business or in any industry. It can be done both for the instructive part, so far as teaching English, as well as the prevention of accidents and things like that. I have carried on quite a lot of work along this line. We do not champion altogether the direct method; we do not condemn the direct method. The direct method, after we reach a certain stage, I think is the backbone of our work.

The successful teacher, the successful man in business in this world to-day, has got to adapt himself to the conditions under which he is working. I do not believe you can form any one scheme that is going to work successfully just one way for all cases and at all times.

Miss BENSON. We obtain our slides through the Department of Labor.

Mr. BUTLER. Just as the phonograph people are here to see whether there is any way in which they can serve, or any material that they can furnish which will help us in our work out in the field, so we will later find the stereopticon man and the moving-picture man will be here to see if there is any help they can give.

REORGANIZATION OF THE ADMINISTRATION OF OUR EDUCATIONAL FACILITIES FOR AMERICANIZATION.

(Address of Mr. F. V. THOMPSON, Superintendent of Schools, Boston, Mass.)

Allow me to say, first, that there will be no opportunity for me to cover the very ambitious program laid out for me by your presiding officer. I understand that I am to be given 20 minutes in which to sketch a constructive program in order to arouse discussion. It is only possible for me to outline in a rather broad way what I consider required to make adequately the achievement which this immense problem demands.

I want to begin by emphasizing the thing which I wish to conclude with, namely, that we need more adequate legislation and increased funds. We might just as well cease talking about the problem of

Americanization unless we are courageously disposed to face this issue. The present period of stimulation, propaganda, and general interest needs to be capitalized at this time. In speaking about it this morning I was impelled to use the simile from Shakespeare, that "There is a tide in the affairs of men," etc. I am afraid of a reaction unless we crystallize the present interest into the essential laws and procedure which we expect on the part of the Nation and the States.

I suppose there is hardly any subject before the country that has more friends than has the subject of Americanization; I have sometimes wondered whether the reeducation of the wounded soldier were not almost as popular. I have listed here the long array of national bureaus interested in the problem, all having programs, and then the myriad of private organizations, semipublic organizations, all of whose endeavors are good, and we rejoice in them and in the interest of all in the problem. However, unless out of all this interest and good will resulting action takes place, then we shall have lost the psychological moment. I believe the psychological moment is now, the present session of Congress, the present legislative sessions in our States, and sessions next year. I intend to round up this thought a little later, near the conclusion of my talk. I want to speak of some of the current agencies, what they are able to effect, and then some of the agencies that I think ought to be established as the result of additional legislation and increased funds. I hope you will remember these two phrases, because that is the burden of my talk to-day.

Nearly all of the agencies that are so enthusiastic upon this subject are inclined to see their own achievements in large letters. As a public-school worker I confess to the same fault that each one of you in the room has, undoubtedly. Of the public agencies no doubt the evening school has been for many years the greatest means by which we have attempted to teach English to the foreigner. Now, I am going to say quite frankly that I believe there are essential limitations to the evening school, and that, no matter what legislation or funds we might have, these limitations would in a measure endure.

I am convinced by somewhat careful study of the figures that there is a close analogy between the lack of success of communities where they have put their best efforts into evening schools and communities that have not tried very hard. So far as I am able to analyze the evidence, there seems to be a law governing attendance at evening schools. When evening schools are opened under the best auspices and advertised in the best way possible we do not get more than 5 to 10 per cent in the schools of those who should be benefited.

May I refer to the historic incident of Detroit, which in a five-year period, according to their own statement, grew 100 per cent in population, where over 300,000 foreigners came at the time of great in-

crease of population, due to industrial stimulation of the community. There was in Detroit the finest instance of cooperation, I think, that the country has ever seen, cooperation of business, church, citizens, and the press, every agency cooperating. It is stated that the evening-school membership increased 153 per cent in 1915. The increase might have been a thousand per cent, and yet not half the foreigners in the city would have been gathered in the evening school. That is the story everywhere. The city of Boston, with its 240,000 foreign born, in 1910, when conditions were normal, had 9,000 in the evening school. Philadelphia, with a somewhat larger number of foreign born, had 9,000. We have been focusing our attention always upon the numerator of the fraction of those who attend and disregarding the denominator of those whom we fail to reach. The evening school, to my mind, should not be the only way of teaching English to foreigners.

Those of you who have had experience in the newer devices, known as the factory class, realize that in this device is developing a potent agency for getting at the masses of foreigners. It is like collecting revenue at the source to get the worker at his work. Those of you who know of the California device of the home teacher realize the coming importance of this device. While the actual achievements of this device are yet small, we see the hope of promise of great results. The home-teacher idea is bound to grow and become a substantial factor in future endeavors for Americanization.

May I call your attention to the fact that in none of our communities where public moneys are being expended for evening-school instruction—using that term synonymously with Americanization—in none of our communities do you find the amount of money being spent more than 1 per cent of the school budget, not even in Los Angeles, Boston, New York, or in similar communities.

As the result of a careful study of the evidence it is my conviction that the public agencies taken together affect more individuals than all other agencies. I wish to express my admiration for the work of semipublic and private agencies in this field; the Y. M. C. A., the women's clubs, and the many other excellent organizations that are doing this work. What I want to insist upon, though, is this: The education for citizenship is a public matter. It is unbecomning for a great nation or a great state to depend upon private enterprise for this most important matter.

We are spending in less than half of the communities less than 1 per cent of the public moneys appropriated for schools for the immigrant this moment. Consequently, we are attempting, when we have no funds and no fundamental legislation, in most of the States, to do the work without public funds. I will apologize to New York right off, and to California, and perhaps some of you will add your States

to the list. We hope in Massachusetts to receive adequate funds very soon.

What has happened? The education of immigrants has been thrown into all sorts of private agencies, all of them well meaning and some of them very dangerous from the viewpoint of public expediency. I am one of those who believe the factory classes ought to be under public control and supervision. Industry itself can not afford to be under the suspicion of controlling what a man shall learn and what a man shall think.

My time is fast going. I want to set up something constructive. Assuming, as I do, that all of this interest and agitation is to end in action which will give us legislation with some additional funds, I would like to set up an institution which I can see foreshadowed in our own district of the country, and I think elsewhere as well. Knowing, as we do, the limitations of the evening school, which I may remind you is an overtime performance for everybody—knowing, as we do, the limitations of other devices—we have set up without legislation and without adequate funds, what can we project as a suitable institution without great cost. I am one of those who believe in taking costs into consideration. I believe that effective institutions can be devised without great cost.

May I remind you that in our continuation schools, which we have in Pennsylvania, New York, and in Boston, the per capita cost is fairly low? For less than 5 per cent of the school budget we can do an excellent piece of Americanization. Without undue cost we can conserve these democratic principles, that of public supervision; we can protect the employer against a suspicion he does not want when he realizes what is at stake, and we can really do the work of Americanization. I bespeak your attention for the institution the name of which may seem strange to you, but the idea is very simple, namely, a day school for immigrants. You can call this an immigrant school if you choose. What I mean is an institution which is a sort of holding corporation for the various devices which our recent experience has shown are proper and effective. I mean an organization that we can set up on a full-time basis, an organization with a director who may be an expert.

May I remind you that we have no expert directors employed at the present time? I have attempted to run down reports which state that cities have directors of immigration. Close examination shows that these directors are only part-time workers and are day school principals primarily.

A day school for immigrants can work continuously upon its special problem. The work can be done economically. The evening school never can, because you can not employ a group of teachers and principals for three days a week and two hours a night. You

can not employ people on full time for six hours a week. If we are given legislation and funds, and not very many funds either, we can set up an institution which employs teachers full time, six or eight hours a day, teachers who are specialists in a particular line, but who work part of the time in the morning and part of the time in the afternoon and part of the time in the evening. Such an institution can be the holding corporation for the home teacher, a very valuable device that California is showing us how to use. This school can be the parent school for the factory class teacher, who should be a public school teacher in such an organization. This school can be the parent institution for the evening school teacher. When the problem of Americanization is properly distributed, you will find that the mass of the immigrants need to receive education in the day time.

Now, I speak for fundamental legislation and more funds. One has to approach this topic from a fundamental philosophy, and so I must very briefly, and even at the expense of being misunderstood, say that I believe in this problem of education there are three partners, a triplicate partnership; one is the Nation, the second is the State, the third is the community. These partners should bear the expense equally; each one has a stake and the same stake; this immigrant who is to be a citizen is to reside in a community in a state in a nation; each partner is equally responsible. For fear of being misunderstood let me say I do not believe it is the business of the Nation to operate the scheme. It is the business of the Nation to cooperate with the operating agencies. Proceeding from the Nation to the State, I will say it is not the State's business primarily to operate the scheme, but again to cooperate with the community. The man behind the gun is the community. The community has to operate the scheme. The community is the man in the first-line trenches, who is shooting and being shot at.

May I call to your attention the fact that some seven or eight years ago, when it became vital to the interests of this Nation to increase the manual dexterity and skill of the Nation, and when this need affected not only the community where the boy and girl lived but the State and the Nation, there was formulated the Smith-Hughes bill? This instance illustrates exactly the procedure which I see now that is required for the Americanization of the foreign born, whereby the Nation assists the State and the State cooperates with the community which operates the scheme. This analogy, so far as I am able to give a constructive suggestion, seems to me to be the way to proceed. We can not solve this problem upon proper principles unless we set up some constructive machinery. If we do not seek such a law; if we do not take a fundamental method of approach, then we are left exactly in the state that we are in to-day, with no

public funds and no comprehensive procedure. Boston is a great port of entry of the new citizens of this country. They are there, some of them not a very long time, but the period of Americanization, the period when they are making the first contact with American life, is in that city. It is not exclusively the function of the city of Boston to Americanize all the immigrants that make that their port of entry. Let me remind you our city funds are based upon what we call the average load. This means the expense of the day school, the night school, the kindergarten, and so on. Funds are not given by legislation for Americanization. Unless we do get some increased funds we shall remain just where we are to-day, depending upon all sorts of adventitious agencies that, out of kindness of heart, are setting up classes for foreigners because the public does not see its obligation. Unless I mistake the signs of the times, however, with the amount of public interest which is expressed in this question, the solution—the attack, at least—of this problem is a matter of national importance, and my only message is this, that we capitalize the present spirit; that we urge a fundamental procedure so that we may attack Americanization the same way we have done every other big thing.

May I remind you what we have just done with regard to the war? If we had gone into this great enterprise by using our police force and militias you would have seen how ridiculous would have been our achievement, but we put the force of the Nation back of our effort; we made our organization; we got our money and our legislation; and we made the great achievement. We can not make bricks without straw. I for one would feel somewhat disheartened, as a result of the present widespread interest in Americanization, if we can not now secure something fundamental in the way of legislation and funds.

I remember what happened with regard to the program of industrial education which for years had been drifting and getting nowhere. This project was largely in the hands of private enterprise until it became so important to the Nation that the Nation said, "This shall be," and it was. The time has come for the Nation to say, "This shall be."

Mr. BUTLER. The speaker has shown us the national need. It is true that we are here to-day to discuss methods, and yet the particular problem that he points out is, of course, absolutely essential if we are to have a common program. I am sure we will be very glad to have any opinions that anyone present may have to offer or suggest in regard to the subject he has presented.

Mr. PHILLIPS, of New York. Mr. Thompson, I think, has struck the very keynote of what has worried all American educators throughout the years they have tried to tackle this problem. About

five years ago I became interested in the society, the league of foreign-born citizens. We found ourselves endeavoring to bring about interest in citizenship and Americanism amongst the foreign born on the lower East Side, confronted by a strange ignorance on the part of the entire community as to what it was we were driving at. We were misunderstood. We were doubted, and it took a long time to make the people realize that we really were trying to give them something for nothing and wanted nothing in return; but the thing grew, and the war showed the vital necessity of the very Americanization work that was then attempted. The figures of the Surgeon General's Office, published about four months ago, showed that there was one out of every four adults of military age in the United States who was illiterate, unable to read the newspaper in any language, or to write a letter home in any language. A situation of that kind is really appalling. When you realize further that 33½ millions out of the entire population of the country are either foreign born or sons or daughters of foreign parents, that 18,000,000 actually are themselves foreign born. To handle a problem of that kind is, as Mr. Thompson said, unquestionably a national issue, one that must have national supervision, national guidance, national control, and national backing.

About three months ago the Smith-Bankhead bill was up before Congress. Some interesting correspondence took place between Secretary Lane and our organization as to the best method of bringing about action toward the successful bringing through Congress of the proposed measure. We found ourselves within view of success when Congress adjourned, and the only hope then was that a new session would be called, and I understand from the public press that a special session of Congress will be called possibly within the next week or two, and I believe this convention of men and women interested intensely in the Americanization work of the Nation should go on record here and now as pledging to the Secretary of the Interior our utmost aid in bringing about through the Senators and Members of Congress from our respective States and districts favorable action on their part so that the Government, having the funds, the vitally essential funds, can bring about on a nationally wide scale this essential work of education, and I so move, Mr. Chairman.

Mr. PFLAMM. I second the motion.

Mr. BUTLER. A motion has been made that this assembly go on record in favor of the passage by the coming session of Congress of the Smith-Bankhead bill. I am not sure that it will be wise to take that action. This is a Department of the Interior conference, called under our auspices, and we have no desire to bring any influence to bear upon Congress. That privilege belongs to the members of the conference individually. If each one present favors such an action

and would take the trouble to correspond with their own Senators and Representatives, that would be a better way of doing it, and I think it would probably be less embarrassing if the motion were withdrawn.

Mr. PHILLIPS. I will withdraw my motion.

Mr. W. J. SHULTZ, of Detroit. I heartily indorse what Mr. Thompson has said. I have had up with the Commissioner of Naturalization at Washington some of the points he has touched upon, some of the problems that we have had in Detroit. I think we have in our audience here sectional people that cover Americanization in its entirety. Largely the audience here deals on education, but we bring the alien up to the end of the road and then he has no other course to follow before he becomes a 100 per cent American citizen. Now, he is taken through the naturalization course, and I think we will get a great deal of good out of it. I do feel that you might call together possibly the industrial representatives here; at least let them meet and get together outside of this meeting, outside of the Department of the Interior, and do some constructive work, such as has been suggested by this gentleman or Mr. Thompson. I believe we all know in our Americanization work that it really comes under three divisions of the Government—the Department of the Interior, the Department of Labor, and the Department of Justice. At least, the alien has to deal with these three different departments, and I can say this: He has his problems in working through. I know that from experience.

Bringing together here the leaders of this work, I think we can get together, as I said before, and without embarrassing the Department of the Interior, do some real constructive work outside of the educational work, and I move—I beg pardon, that is out of order. I said, Mr. Chairman, you at least in some way could indicate to the industrial leaders to get together and do some work that has been suggested here, but we are trying to find a graceful way of getting out of it.

Mr. BUTLER. We are merely awaiting the completion of the registration roll before we do divide up into groups. To-morrow we hope to take that matter up.

Mr. HOWARD BRADSTREET. I was very much pleased to hear Mr. Thompson bring his subject down to fundamentals. Two things have been most obvious in this very short time. In the first place there is a very great difference in degree of progress which different communities have reached in this problem. Others have spoken and have shown that they have been at it for years and years. The second point is there is very great difference of opinion on the technique of procedure. We come here as a different group of people and learn from experiment. Therefore one thing above all others

we must look out for, being a group of experimenters, is to avoid too definite a piece of legislation. We are not ready for it. Hartford has taken advantage without knowing it of Mr. Thompson's point of view. The board of education itself said that the evening school is limited. Therefore for teachers in the home, for teachers in the Polish Citizens Club, wherever there is a class of people that want to study English, that will be provided for by the Hartford board of education evening school committee.

Why should legislation be passed which would compel people to go to school until such experiments as are tried in Hartford, Los Angeles, Detroit, and all over the country have at least reached some reasonable degree of agreement on what legislation we want. Do not let us compel him, as this bill provides for, until we have agreed what to do. Suppose he should come in and demand an education, which methods shall we use of those presented this morning? Educational, by all means, but by experiment first, and give us ample means to cover that.

Mr. BUTLER. I am very sorry the time for this discussion has gone by and we must move on to the next subject. Let me say, however, for the Smith-Bankhead bill, that it does not provide compulsory adult education. It merely requires that those under age—that is, boys who are not yet of age—shall have what is considered equal to a third-grade education. It does not attempt compulsory education of a man who is of age, or a voter, but merely the boys who are under age, and then with the provision only that he shall attend school for 200 hours a year until he has attained a third-grade education. I think there are copies of that bill here, and I will be glad to see if we have enough copies to be distributed.

Father JOHN O'GRADY, of Washington. It seems unfortunate to embrace two points and two alone. In the first place we have a teacher, and secondly we have the factory man, the industrial welfare man. It seems to me these two people do not cover Americanization. We have not yet talked about it in the proper sense. Consequently, I rather resent the confining of too much attention to the immigrant. In the first place we have before us a larger problem, it seems to me, and that is the Americanization problem, the primary problem of a commercial citizenship. It has given us people a better understanding, in the first place, of our social relationship, and, secondly, of their industrial relationship, of their industrial life. I agree with Mr. Thompson in regard to the national problem, but I do not agree with him in regard to the method in which this problem should be attacked. Under the theory of national aid as embodied in the Smith-Hughes law, we believe Federal aid can be given for only certain well-defined purposes. It must not, as happened in the

Smith-Hughes law, result in the transfer of the burdens of the State to the Federal Government.

It seems to me, as it is a national problem, it ought to be taken care of in a national way, and you are not going to take care of it in a national way if you begin to Prussianize and simply say you must attend this one school and this one alone. That, of course, we are prepared to fight to the limit. We have certain institutions doing Americanization work now. Why not standardize those institutions and recognize them. I am as much opposed to the industrial Americanization as conducted at the present time as Mr. Thompson is. We believe in bringing it under public supervision. I believe in bringing it under public supervision. I believe in bringing all Americanization work under public supervision, but I not not believe in having it done through one institution.

Mr. BUTLER. We must proceed with the next question.

One of our greatest problems that has run through all the papers that have been presented here is a keener understanding of the problems of the foreign-born by our own native-born people. These misunderstandings and this ignorance of each other's ways and methods and needs can be eliminated only by bringing them together. Our schools are doing that for the children. Then the problem remains, how can we bring our native-born and foreign-born adults together in such a way that we can gradually tear down the wall that has been permitted to be built up between the two peoples?

USING THE SCHOOLHOUSES IN AMERICANIZATION.

(Address of Mr. H. H. GOLDBERGER, Instructor Columbia University.)

The chairman asked us to refrain from introducing any subject of a controversial nature. While my subject is not controversial, I should be much pleased if its presentation were to result in a controversy such as Mr. Thompson produced a few minutes ago.

At the outset I might say that I am in hearty agreement with Mr. Thompson's plan. I am, however, going to confine myself to the use of the schoolhouse as we now have it without the legislation required to change it and try to point out in what way the schoolhouse may be used and is being used in a great many communities in a larger way so as to achieve Americanization in a bigger way than is possible through the teaching of English along academic lines.

The public schools of America have a singular advantage over all agencies engaged in Americanizing foreigners. Relieved from all suspicion of ulterior motive and endeared to the hearts of immigrants through their work with the children, the schools are in a

position to become the first American institution to which the unstinted allegiance of the foreigners may be pledged. To the schools have been delegated now, as in the past, those tasks which other social institutions with their growing specialization have been unable to undertake. In all other American institutions the Americanization of the foreigner is a by-product, neglected until the present emergency, and unless the interest of Americans be sustained, it will probably become a relatively unimportant by-product when other more measurable products are at stake. In the schools, however, we have already-made organization which needs but public support and direction to become the effective and continuing force for the Americanization of adults that it has been for the Americanization of children. Unfortunately, both adequate support and conscious direction have been lacking, the schools stumbling along even without a chart of the stars to which the pedagogic wagons were to be hitched.

I want to give an illustration of what I mean by this in the teaching of English to foreigners. We have taken to the night schools large undigested masses of pedagogy and theory from the teaching of foreign languages in our high schools and colleges; but our high schools and colleges are not agreed as to the very purposes of teaching languages. Why do they teach French, Italian, or German, or any other modern language? I think we can see a species of astigmatism in the ideals that they strive for. Is it culture? Is it a mental discipline? Whatever the objectives we do not know, and they are not agreed, but we can see in their mixed motive the cause of their failure, as Mr. Towne pointed out this morning, the reason why the high schools and colleges have on the whole been unsuccessful in enabling our children to use the languages taught as a means of communication. Now, in the teaching of English to foreigners, we must clearly distinguish a different motive, a different purpose. Our foreigners live from day to day; their needs are ever-present needs; they are not attached to the school by a promise of potentialities. They will be good five years from now; may satisfy children, because we have them in school, and they can not help themselves. Adults who come to the evening schools require that their ever-present needs be satisfied from day to day, and it is a function of the night school and of the teacher to satisfy these present needs for communication in English rather than to train for power or to impart culture.

At the risk of detracting from the dignity of this paper, I want to tell you a story of what happened in one of the evening schools in New York, where they had a great many South American Negroes and negresses learning English. In one of the rooms was a woman about 60 years old who came regularly night after night and who was content for the present to learn to write her name, Mary Adams.

She learned nothing about "I walk to the door," or "This is my eye." She was content to write Mary Adams. Every night she came and from the teacher's copy she wrote "Mary Adams." In the course of a year we knew that Mary Adams had gotten about all that the evening school could give her, and she was graduated with due honors. Her present needs were satisfied, and she left; but great was our surprise when some three months later Mary Adams returned and sat in the same room and looked up hopefully and expectantly at the teacher and the teacher said, "Why, Mary, have you forgotten how to write your name?" And she said, "No, ma'am; but I have changed my name.

Now, ladies and gentlemen, the point of that story is simply that we found a need and we satisfied it. Once this pupil knew that we could satisfy a need, she came back when a new need arose, and that is the chief function of the night school in the teaching of English as against the function of any other school, where you know you are going to teach the pupils for a certain length of time. It is a day-to-day existence. The interest of the pupils can be retained only by satisfying his daily needs for speaking English.

Quite recently school ideas worth striving for in the treatment of foreigners have emerged. I was principal of a night school where the conditions that prevailed were no better, perhaps, than anywhere else; teachers were tired in the evening and so were the pupils. There was not even an opportunity to call the teachers together for conference and discussion. Under these circumstances the teachers and pupils, everyone, simply walked in a treadmill. When the war came, however, and the immigrants stopped coming and the number of classes was reduced, there came a demand from the teachers, "For heaven's sake do something to get them in."

Let me point out that energy exerted merely on "getting them in" is largely wasted. Detroit proved that. You must have a program of how "to keep them in."

First in importance in these ideas that have been growing out of our experience in the past three or four years is the thought that the school is more than a school; that the school is a social meeting place for the foreigner and for the American. So few foreigners go to the night school; that is true. Only the virile, the energetic foreigner goes to the night school; usually we have found that young men and young women go, and these people go from factory to home, to school and back to home, and back to the factory, and keep up a constant grind. There is no social life for them. Hence, the demand that the school be something more than a purely academic institution; that it be, in fact, the social institution which our idealists say it is in theory.

Our immigrants are cut off in their communication with Ameri-

cans; they are cut off as effectively, almost, as if there were a physical barrier between them and ourselves. They are cut off from each other. I need not tell you what you already know, how the various racial elements are separated; how racial language and customs are perpetuated in this way; and how the attempt has been made to Americanize foreigners by moving out of the neighborhood to which foreigners have come. The emphasis has been all wrong. The question should not be, "What can we do for these people," but rather, "What can we do with them?" The position I take is that the school can do something with these people by socializing its atmosphere. I will point out in a moment concretely what I mean by that.

Only by living with Americans, by establishing a variety of contacts—social, industrial, economic, political—can the foreigner become Americanized. As long as the foreigner is permitted to live in isolated communities, to perpetuate old-world methods of thought, old-world attitudes, so long will foreigners remain what they are and present a problem for thoughtful Americans. Such contact may easily be established in the school. Over the doors of all schools in the city of New York—I was not going to say the city of New York, because the chairman has asked us to refrain from glorifying any one, but the city of New York deserves it—over the doors of each night school in the city of New York there hangs a sign, "Make the night school your club." Gradually these night schools are becoming efficient community centers, laboratories, in which the melting pot is kept boiling and is constantly fed by every variety of race—European, Asiatic, and American.

I want to summarize this. My thought is that the school become a social institution, a place where men and women can meet for other than school experiences and on other planes than that of the teacher-pupil place; that the school be a place where the old and new American can meet as human beings.

Another thought that is gradually emerging is that the school instead of teaching about civics, as it has done in the past by the process of exposition and rhapsody, may effectively teach it through democratic organizations, by providing in its organization means whereby the foreigner can experience what democratic organization means.

While theoretically it may be conceded that a foreigner may become a good American in spirit without knowing our language, yet it is quite generally conceded that if there is to be a community of interest, there must be a common language for conveying our thoughts. Hence, the importance in the process of Americanization of teaching foreigners the English language. But the schools, until quite recently, have been hopelessly academic in their teaching of

English, out of touch with the needs of adults living in the present time.

The strongest adverse criticism we can make of lists of words and "This is my eye" and "This is my hat" as methods of teaching English is that pupils can not take these things out of the class and use them.

As a result of the socialized atmosphere of the school there has developed the thought that the school has the means for determining through experience, rather than by the imagination of the teacher, what instruction in English is needed by foreigners, and for giving the pupils ample opportunity for using English under natural living conditions, rather than under the artificial conditions of the school-room.

Permit me to give you a concrete illustration of how these ideas are carried out in practice by telling you of the experience some of us had in organizing social activities in the schools. In a school of about 25 classes of adult foreigners the problem was to create this social spirit for the purpose that I have mentioned. Each of the 25 classes was organized as a unit, as a club, electing its own staff of officers, the officers meeting as delegates with the executive officer of the school. This body of delegates and school officials, called "the general organization," assumed the duty of considering ways and means to make the school fit the needs of the pupils and to make itself a neighborhood force. Almost at the beginning the general organization felt the need of formulating a constitution and of electing general officers. The assembly at which candidates were nominated for office by foreigners had their peculiar fitness pointed out by their fellow pupils, also foreigners; the subsequent election by foreigners and the canvass of the result were worth a wilderness of textbook instruction in the methods by which a democracy elects its officers. The pupils sought the honor of holding office almost as spiritedly as men do in political life, and once elected they sought in accomplishment an excuse for reelection.

Some of the proposals of the delegates, while embodying ideas worth striving for, were at the time impractical; thus they proposed setting aside several rooms in a school building for adults, replacing children's seats by furniture fit for grown-ups. Of course that was too ideal. But in the main they were reasonable and ready to help carry out such proposals as were consistent with the divine rules that hedge a school building. One of the earliest undertakings was a school party intended to bring teachers and pupils, immured in their classrooms, together, on a social rather than on an academic basis. The party took the form of a school dance—Mr. McAndrew is not here and so I can tell you we probably broke 47 by-laws in organiz-

ing that dance, but we had a school dance; pupils and teachers brought their friends, and we invited a number of students from Columbia. The pupils made all arrangements for music, for the sale of tickets, for refreshments, and for the reception and comfort of visitors. But the dance promised to be a failure. The clans and cliques, the nationalities and language groups refused to mix. It seemed for a time as if the device of a dance would be but another abortive attempt to make one out of many. Evidently old habits and prejudices were not to be startled out of their complacency so easily.

When I came to that dance hall, where our foreigners were supposed to enjoy themselves and mix with Americans, I found that on one side of the room were all the men and on the other side of the room were all the women, and being a student of racial features and characteristics, I was able to pick out the Greeks from the Jews and the Jews from the Italians and the Italians from the Hungarians. They were just as isolated here on this festive night as they were in the places where they lived. The music played, but the nations merely congested the floor to give less room to the dozen or two couples dancing. Some one then proposed a Paul Jones. I want to pause here, ladies and gentlemen, and tell you that my respect and my admiration for Paul Jones, always high, has gone climbing skyward ever since. For the benefit of those of you who, like me, did not know what a Paul Jones is, let me describe it. A Paul Jones, as we danced it that night, was executed by having the music play a two-step; all the men were arranged in one circle and all the women were arranged in another circle inside the former. The master of ceremonies said, "Now, when the music plays, men *chassé* to the right and women to the left." And he showed them what he meant. Then he said, "When I blow the whistle and the music stops, men *grab* a woman." The music played; he blew and they grabbed. Then the second figure was danced; all the men gathered on one side of the room and all the women on the other; there were similar directions and he said, "When I blow the whistle, men rush across the room and take a partner for the dance." And they did. After several figures of this kind, then the music for the next dance struck up, Greek was no longer Greek and Jew was no longer Jew, for there, in that immense hall, were several hundred whirling couples mixed up delightfully, even with undoubted good Americans who would probably have resented the insinuation that they needed a baptism of Americanism.

Both for the enjoyment furnished and for its attractiveness to the new pupils, the school dance was worth the effort it cost. I want to emphasize, however, that all this kind of work, all social features, while they have attractive and advertising value, are to me least important for their attractiveness and for their value as advertising.

I am not so much interested in numbers. The greatest value of a socialized school for immigrants lies neither in the enjoyment given nor in the numbers enrolled, but rather in the new spirit which it arouses and in the greater incentive to learn our language which it furnishes. Many of these men and women were for the first time in America placed in positions where they were compelled to speak English, and to say things other than "I walk toward the door," and "This is my eye." They had to say, "How do you do?" Just as they would outside on the street; they had to say, "I am pleased to meet you." They had to say, "Did you like that?" the content of instruction in English, organized on the basis of what teachers think foreigners need to know, was supplemented by what foreigners actually wanted to speak about, and their social desires needed expression as urgently as their economic desires.

One unlooked-for result of the dance was the demand for instruction in dancing in the American way. Again the cooperative forces brought into being by the school organization were used in establishing a class financed at the beginning by the pupils. To-day the city of New York has established a number of so-called physical training positions in the night school, a eupheneous way of meeting the demand for participating in our social life.

A group of sewing-machine operators, tailors, and workers in sedentary trades desired gymnasium classes. Within a short time men who spend their leisure hours in playing pinochle and stuss and who had regarded baseball as a time-killing device of roughnecks and loafers were playing the American game with Talmudic punctiliousness for its rules and with a degree of enthusiasm sufficient to make up for their past neglect.

Other foreigners who desired an opportunity to discuss current topics formed a debating society; still others wanted to express themselves dramatically, and they were encouraged to do so in the presentation of a play. Many of the pupils were eager to understand the meanings of such expressions as "Pack up your troubles," and "I won't come back 'till it's over over, there." In the community sing meeting once a week they were given an opportunity to understand, and they sang with increased volume when they knew.

No legitimate interest was denied expression; the only limitation put upon pupils' activities was that they be such as could be housed in a school building without tearing it down and remodeling it, and subject also to the further limitation that a suitable club leader, either a paid teacher or a volunteer, could be found.

With all these extra class activities, instruction in English went on as usual. At first, we found that a great many pupils refused to go to the school on the nights we had these activities. They came for direct class instruction, but when they realized that they could

learn English by participating in a number of activities as well as, perhaps even better than in the classroom, they came for these social activities. Many others who came for dancing or for basket ball enrolled as members of the English classes. I understand that quite recently, so popular have these extra school activities become, that in some places membership in them is restricted to those who are also enrolled in the English classes.

The results of a changed attitude of the school toward adult pupils can not be measured quantitatively in increased attendance and in lowered school mortality. However, the school's experience is interesting even when measured by this quantitative standard. The pupils brought their friends; they advertised the school by word of mouth; some of them organized an advertising committee; what they themselves wanted, what they thought was worth while, they wanted friends to have. In the foreign press they insisted on paying for several advertisements. Incidentally, I might say that in counting the number of people who appeared as a result of those advertisements, costing our organization some 60-odd dollars, we found that the sum total was one. But they brought their friends, and they advertised the school by their praises so that the graph which represented our school attendance and which represented the attendance of most night schools, instead of as ordinarily taking on the appearance of a toboggan slide this time, for once, and for the first time in the experience of the school, assumed the appearance almost of a plateau. Moreover, for the first time also, the number of classes at the end of the school year was greater than the number at the beginning. Merely as an administrative device, therefore, as a means for attracting and holding the foreigners in a public-school building, the experiment was worth the effort it cost, but far more important than the number of groups and number of pupils was the attitude toward the teachers, toward their work, and toward each other.

Out of all this I feel that there has developed a spirit of loyalty to the school—the same kind of spirit that you show toward your college and I show toward mine. If the school remains the drab dull same monotonous school that it has always been, that every night school is, we can not expect to have these foreigners feel more kindly toward one school than they do toward another. With the growth, however, of a spirit of loyalty toward one public institution, there seems to me to be a possibility of developing that spirit of loyalty to other American institutions which we all desire, so that ultimately there may be developed in the immigrant that loyalty to the flag which you and I, because of our experience with many American institutions, feel that we owe.

Mr. BUTLER. I am sure that is a revelation to many of us, of the broadened functions of the public school. It answers, at least, some of the questions that have been asked here to-day. It is a long step toward bringing the two peoples together. This excellent paper of Mr. Goldberger's is now before you for discussion.

Miss DACEY (Boston). I would like to say I am very much interested in this discussion of the use of schoolhouses in Americanization. It is a work which has been going on in Boston for some years. I would like to ask one question, but before I ask the question I would like to say this, that in these school buildings we have all the patriotic organizations that have been organized among the different nationalities. It might be interesting to the people here to know that in Boston from November 1 up to April 1, in a distinctively Italian group representing 44 meetings, we had in that building 20,000 adults who took part in all the patriotic drives that were conducted throughout this country. In the Liberty loan on four or five streets we collected pledges amounting to \$60,000. We have also done work in all the drives. So that in Boston it is not a new scheme, but I would like to ask one question: Do you cooperate with every surrounding organization in the development of this work, or is it just an extra organization, as it were, of the classes within the building, the evening classes?

Mr. GOLDBERGER. At the present time there is some cooperation with the neighboring organizations, not as great as we would wish. The cooperation consists in organizing classes or clubs or groups—we do not call them classes necessarily—wherever we find them outside of the school building. For example, right near the school that I speak of there was an Ukrainian church, in which there gathered a club of servant girls once a week, their night off, on Thursday nights. We found out about that club and we sent a representative to ask permission to give those people a half hour of English instruction. Permission was granted, and one night the teacher asked that this group of Ukrainian servant girls come to the school, about two blocks away, and take part in the activities of that evening. They came and then they asked that we organize them as a class in the school building. I am afraid that the mistresses of those servant girls, if they knew why it was that the maids thereafter asked for every night off instead of for three nights off, would not have thanked us. That is the extent of the present cooperation. I think there are possibilities for greater cooperation.

Mr. SIEGEL, of New York. Wherever there is an organization around the school, we have endeavored to cooperate with it. For instance, Forty-second Street cooperates with a neighborhood association. I should imagine they spend over \$2,000 in helping the school;

we have the People's Institute cooperating with 40 on Twentieth Street, and going down the line we have educational lines cooperating with schools on the East Side, and I may tell you it is a very fine source of help. We have not the funds to spend for publicity or many extra activities. For instance, the People's Institutes provides a musical program of the best musical talent in New York free of charge every Thursday. This method of cooperation will probably be found in half of the schools of New York. We make a deliberate attempt to get the cooperation of outside agencies.

Mr. GUSTAVUS OHLINGER, of Toledo. I wish to say we are starting this work of organization in our city, and I would like to ask a few questions. First, should the center of Americanization be the public school? Second, I would like to ask how the teachers think this method of teaching English can be obtained? I myself am the victim of the old indirect method of learning, and Dr. Towne's address this morning read like a chapter of the new freedom to me. I would like to ask what advantage can be taken of the foreign press in the way of advertising?

Mr. BUTLER. I may say that the first question is a very broad one as to whether the public school should be the hub around which this whole problem revolves. On Thursday afternoon we are to have a survey of agencies, and one of these is the public schools, and then following that is to be a presentation of the fields of each different agency, and out of that we hope to be able to arrive at some definite plan, scheme, or blue print which can be adapted to communities. I doubt very much whether we could answer that question here without opening up another paper.

The other question, in regard to the supply of teachers: I believe in New York City the board of education will furnish a teacher to any industry that will furnish them a class of 25 pupils. In Chicago they have the same arrangement. The board of education stands all of the expenses of the teachers, and the industry goes so far as to pay half the time of the men while they are learning.

The subject to-morrow morning is "Training teachers for the Americanization problem." Out of that subject we hope to show how we are going to supply those teachers, and that will answer your question. So I hope to-morrow all of your questions will be answered.

Mr. J. M. BERKEY, of Pittsburgh. We in Pittsburgh have been quoting Dr. Goldberger and his admirable book and his ideas of teaching without knowing him personally. I particularly want to speak of the necessity of uniting the social and educational elements of the evening school, and I raise this question, Whether we had not better, after all, lose sight of the distinction between the community center and the evening school so far as it affects Americanization? Also whether every evening school ought not to be a community cen-

ter, and every community center ought not to be an evening school, and the two so combined, out of which we should get the largest social feature in the organization, and at the same time give every opportunity for teaching English to those who come out for either or both features, either the social work or the educational work. So, if I may refer to our administration, we do combine these features. We have so-called community centers in some places where there is no Americanization or no new American element. By the way, I have sort of accustomed myself not to use the word "foreigners," and if I take exception to anything Mr. Goldberger has said, I beg to withdraw the use of that word. I do not like the word "foreigner;" I rather like the term he uses in his new book, "the new American" or "the coming American."

We have social and athletic and musical entertainments, and so forth, and then once every week we encourage every principal to bring all of his classes together for at least a half hour for community singing, or for some feature of the program that will interest the whole body. In some of our larger evening schools we have had each racial group get up a program of their own and give them the credit for bringing out their own music. We did not object to having some one speak in their own language. In one center, by having three racial group meetings, it increased our meetings over 300 per cent. After all we ought not to lose sight entirely of the distinction between the community center and the evening school.

Mr. W. R. BALL, of Minneapolis. I am not perfectly clear in regard to some questions before this body. I understood from my instructions when I started out in the work of Americanization—and, by the way, I will say that we have some 65 or 70 people who have been doing this work in Minneapolis—that all of the institutions were to be confined to one activity, so I did not hesitate to secure cooperation in the church, home, and school. We do not hesitate to have the Catholic people go into their church and organize their people and bring them down to the school. You know, Americanism, as I understand it, consists in getting all the institutions of society that educate to be organized into one body for the purpose of realizing the ideals of our country, of interpreting America, and not only the foreign born but also the American. I am speaking as a result of my years of experience when I say that the problem that confronts us to-day is to Americanize America.

Mr. BUTLER. Mr. Goldberger, do you care to say anything in regard to the point raised, as to whether or not the community center and night school should not be more closely united?

Mr. GOLDBERGER. I can not see any reason for keeping them apart, as they have been; ultimately they must coalesce.

Mrs. HARRY M. BREMER, of New York. Two groups have representatives here to-day, and I venture to say there are not 50 representatives of another group who approach the thing as social workers right here in this room. I think it is safe to say this is the first time we begin to feel at home, when we hear some one say that you can separate the teaching of English from other home interests. I believe it is the experience of years which teaches that even a poor teacher of English can succeed if he or she understands the human background of her pupils, as some medium of exchange of ideas, either through the language which she knows herself or because of her knowledge of their nationality and aspirations she joins with them in their group interests. Even a poor teacher can succeed if she includes in her work a basic knowledge of the psychology of the people she is teaching and includes an intelligent understanding of the recreational needs of grown-ups.

Mr. IRISH, of Fall River. I thoroughly agree with you, and for the first time I find myself in thorough accord with the paper presented at such a meeting as this. I wonder if it would not be a good idea to add to that sign on the portal of the public school, "Make this your clubhouse," the following, "When expelled from other habitations, make this thine abiding place." Teaching mere English and preparing one for citizenship are to me mere incidents in the larger aspect of Americanization. The essential thing, to my mind, is that the immigrant must receive through precept and example from the native-born, especially from the official life of the community, justice and a square deal, no more and no less. Why should not the night school give an opportunity for the immigrant to know how to live in his environment? Why should not there be a physician of repute, both women physicians for the women and men physicians for the men?

Whenever I have an opportunity to take an immigrant to a physician with reference to the particular ailment that he complains of, after a thorough diagnosis, the physician tells him, "Oh, you are all right; you do this and the other thing, and you will be all right, and come to see me in about a month or two." He feels greatly braced up, and he goes around and tells his people, "The doctor tells me I am all right," I feel that the next important thing is to give them some sort of definite authentic information and guide. He has legal difficulties, and he should be given at the night school free legal advice and every possible aid, how to make use of every public agency. Thereby you could completely answer the ideal laid down by Mr. Goldberger, which is that their ever-present need would be satisfied from day to day. The school-teacher is not prepared to serve this ever-present need. That is one of the points.

Another point, to my mind, is that the schoolhouses in all possible respects should be the point of interpretation for the immigrants to the community as well as the community's ideal and the community's ability to meet these needs to the immigrant.

Mr. BUTLER. The hour for adjournment has arrived.

(Whereupon the convention adjourned until 8 o'clock p. m. of the same day.)

EVENING SESSION.

Mr. Butler called the conference to order at 8 o'clock p. m.

Mr. BUTLER. I am going to ask Mr. Allen T. Burns, director of study of Americanization methods, Carnegie Corporation, New York, to preside this evening.

Mr. BURNS. Ladies and gentlemen, we have a very full and interesting program, and for that reason there will be no preliminary remarks by the chairman. We are to begin and end with movies, and the first will be explained to us by Mr. C. C. De Witt, supervisor of the Ford English Schools, Detroit, Mich.

[Moving pictures displayed.]

Mr. BURNS. This evening we are going to discuss some very interesting experiments in engaging the native and foreign-born American in community activities. Some of us are convinced that this is the most fundamental method of Americanization that exists, and one of the most promising things about the situation in this country is that far and near, east, west, north, south, everywhere, these experiments are being made, so that it is a great pleasure to have for our program this evening discussions of some of these most interesting experiments.

The first is one of which we have all heard, and which deserves our very careful study—the experiment that is known as the National Social Unit Organization—an experiment in intensive community organization, which is to be presented by my very good friend whom I have the honor to present, Mr. Wilbur C. Phillips, executive of the National Social Unit Organization, Cincinnati, Ohio.

AN INTENSIVE COMMUNITY ORGANIZATION EXPERIMENT.

(Address of Mr. WILBUR C. PHILLIPS, executive, National Social Unit Organization.)

Since the mayor of Cincinnati was kind enough to give the Social Unit experiment a good many thousands of dollars worth of first-class advertising by describing it as "just a step away from bolshevism," I have been so busy meeting the demands of my friends for

an explanation of what lay behind that statement, and those explanations have continued until so recent an hour that I have very nearly lost my voice and therefore am going to be compelled to do the thing which I always do (because I can not do anything else), and that is to give you an unornamented and very matter-of-fact description of what the unit plan actually is.

I find that some people are interested in the plan very much like the young countryman who was calling one evening on a young lady of his acquaintance. They had set in the parlor for some time and neither of them had said a word. Finally, wringing his hat in his hands he leaned over to her and said: "I say, Maria, how's your dad? Not that I care a hang, but it makes talk."

This audience, I know, however, is interested in the Social Unit plan not because it makes talk, but because it is at least an interesting attempt to find out whether there can be generated in this country a genuine democracy which will use the intelligence of skilled groups in the solution of all its problems.

The social-unit experiment is being carried out, as you know, in Cincinnati. This city out of 16 others which competed to secure it offered the most hearty backing and support for the idea. It is confined to a neighborhood of 15,000 people, which (again) of several competing districts in Cincinnati evidenced the most emphatic interest and offered the most sincere cooperation; some 3,200 people and 26 organizations signing the invitation for the executives of the national organization to assist its residents to organize according to social-unit principles. An organization made up of some 205 local people, which had been created on its own initiative, undertook this organization work. The district was divided into 31 blocks of approximately 100 families each. In each of these blocks a temporary committee of citizens was created, with a temporary block executive. In January of this year those committees were actually elected by the people in the blocks on the preferential ballot system, so that we have 31 block executives, representing 31 block councils. These constitute the popular chamber of our neighborhood legislature. On the other hand, we have a skilled chamber, which is made up of representatives of the occupational groups. We have not organized all of the occupational groups in the neighborhood, because, as you know, there are very many; but we have simply experimented with a few nurses, social workers, teachers, recreational workers, ministers, business men, wage earners, etc. In each of these fields councils have been created. These councils have elected executives—nine in all—which comprise our skilled chamber. The 31 executives from the blocks have elected an executive of their own. The nine skilled executives also have elected an executive. These with the general

executive constitute a sort of a commission form of neighborhood government.

One of the features of the plan is the responsible executive. We have organized each council on the principle that the old plan of a committee having a chairman and a secretary is very bad business. An efficient committee can have only one head. If the chairman is the head, the secretary becomes merely a puppy dog trailing along behind him. If the secretary is the head the chairman becomes merely a figurehead or an obstructionist. Usually the chairman of a committee is chosen because he presents a brownstone front to the public, in which case the committee is contented to employ a secretary who is of an inferior or lower caliber than it would choose if he were to serve as the responsible head. In each of our 31 block councils and 9 group councils there is only one head. He is called the "executive." The job of the executive is to keep in close accord with the members of his committee, study their points of view, and, so far as possible, strike a resultant from their ideas, inclinations, and opinions. He has no vote in his council. His influence therein consists merely in his ability to think ahead of the rest and to argue effectively for the plans and programs that he lays before them. Once, however, the council agrees upon a plan of action, the executive is left free to carry out that plan, and there is no interference with him, so far as the details are concerned. We go on the theory that the same work can be administered quite effectually in a hundred different ways, varying according to the personality of the executive. If, for example, a committee should say to its executive, "We want you to be down at Wall Street to-morrow morning at 9 o'clock," that committee really would care very little whether the executive reached Wall Street by way of Broadway or the North River, so long as he reached there by 9 o'clock.

The executives of our popular chamber are women at the present moment because we have found that women have the most time, the heartiest inclination, and the greatest ability to give to block organization work. They have four jobs: In the first place, they establish contact with each man, woman, and child in their blocks and convey to them from time to time information which is of social importance to them. In the second place, they gather knowledge of the needs of the people in the blocks; that is, make a continuous survey of the conditions of the people living there. In the third place, they are actual members of the popular branch of our legislature; and in the fourth place, they are the directing heads of the block councils, using those councils as instruments of service and study in the blocks or discovering the latent possibilities of the people who live there and stimulating them to action.

Each member of the skilled chamber is the directing head of work in his field. The doctor, for example, is the directing head of the medical work. He is, in a sense, the health officer of the district. The council under him is, in a sense, the health board of the district. He also represents the professional and economic interests of his group in its relation to other groups. Lastly, he is a voting member of this branch of the district congress.

In theory this neighborhood organization is not only an instrument of social service, but an instrument of social education as well. The block workers receive their instruction from the groups. The groups are, in a sense, faculties—the doctors the faculty of medicine, the nurses to instruct the block community in nursing, etc.

Now, how has the plan worked? At the beginning of the experiment the neighborhood voted to undertake the establishment of some preventive health work among mothers with small children. As you know, when milk depots and the like are set down in the congested districts of our large cities the difficulty is that only those mothers whose babies are sick, or those who are intelligent enough to appreciate the value of that service, patronize the station. The mothers whose babies are or those who are not sufficiently educated to appreciate the practical value of the work done stay away. Yet everyone knows that if you are going to save the lives of children you must, in some way, reach 100 per cent of the mothers who have children.

In our district, once the doctors having agreed to hold classes for the instruction of mothers once each day throughout the week, having set up, as it were, a sort of cooperative medical store of instruction for people in the district, it behooved us to "sell" their wares to 100 per cent of the mothers in the neighborhood. Our salesmen naturally were the 31 block workers. These came together as a class, and were given a lecture on infant mortality, such as I have given on a number of occasions to students at the New York School of Philanthropy, illustrated, however, by facts drawn from their own blocks. Then they went out, each one into her block, first of all to find the mothers with babies, and then, having found them, so to "sell" them that service that they would voluntarily seek it for themselves. As each one did her work she naturally was asked many questions which she could not answer, "Was the plan charitable?" "Was it Socialistic?" "Would it increase taxes?" etc. The result was that at each meeting practically everyone of the 31 block workers was on her feet asking some question and seeking light on some point that was not clear to her. Within a few weeks the group on its own initiative was meeting twice a week as a study class. Within three months we had 100

per cent of the mothers with babies in that district under supervision, regardless of race, religion, or class.

About that time the Federal Children's Bureau came along with a suggestion that an effort be made to ascertain the height and weight of children of preschool age throughout the country, with a view to estimating the child power of the Nation. This idea had a tremendous appeal to the women of the country. But there were certain difficulties. In the first place, there were no scales or doctors or nurses to measure and weigh the children; and, in the second place, there was no way of bringing the preschool children to those places, because there was no way of finding out where the preschool children lived.

Within 10 days in our district, because of the thorough acquaintance of the block workers, we had a complete census of preschool children. Then it was decided not merely to weigh and measure each child but to give them a complete physical examination. This suggestion came not from the "top down" but from the doctors in the district themselves, who in the draft boards had seen that one boy out of every three was unfit for military service, and had felt that it would be a wonderful thing if children could be examined during their early years of life. Again, this matter had to be "sold" to the parents of the district. To that end the 31 block workers had to be given a course of lectures explaining the relationship between physical defects and school retardation, juvenile delinquency, crime, etc. Within three months we had 90 per cent of the children under school age examined by the doctors, having been brought voluntarily to the station by their parents.

One evening the block workers were discussing the number of preschool children in their blocks. One woman said she had seven in her block. Another found she had 55. That led to a discussion of the number of people that there might be in each block, and that led to a discussion of the desirability of taking a census. The block workers by this time had reached a point where they were fully convinced of the necessity for taking a census. They saw the value of having in a single file all the facts about each family in the district. But they also saw the difficulties of getting these facts. After discussing the matter among themselves for some time, they reached this conclusion, that they really did not know whether they could take a census or not because they did not know what questions they would have to ask. So they referred the drafting of a questionnaire to the skilled chamber. The skilled chamber referred it to the statistical department. The aid of our national advisory committee of statisticians was secured, and within three and a half weeks we had a census blank approved by these national experts. This blank was then discussed by the occupational council. Now, there sat in the

occupational council, among others, a minister and a teacher and a recreational worker. At this time there were several movements on foot to gather information about the people of the district. There ideas were coordinated by the occupational council, so that the questionnaire finally drawn up represented the consensus of neighborhood opinion skilled as to what it was feasible to secure through a statistical study at that particular moment.

This census blank was then referred back to the popular chamber, the members of which were somewhat aghast at its scientific character. After they had talked it over with the members of their block councils, however, they come to the conclusion that in time they could ask and get answers to all the questions except three or four, which related, I believe, to wage, income, place of employment, rent, and so forth.

Here you have an excellent illustration of the sense of a need arising from a people, of their concluding that they desired to have a plan formulated to meet that need, of their turning to their skilled members for the formulation of that plan, of their skilled members turning to the group most skilled in that particular problem for its initiation, that group seeking voluntarily the best advice in the Nation, of the plan initiated by that first group being coordinated by all the others, of its being referred back in this form to the popular chamber, and of its there being amended and modified before it was put into effect.

It was an excellent answer to the chief question which faces democracy at the present time—how the expert can be related to the people to the satisfaction of both.

I have talked to you in narrative fashion and I could go on for hours telling you about our record in the influenza epidemic, the block elections, the referendum, and many other interesting things.

But time is short and I must give way, for your chairman is even now signaling me, to the next speaker.

Mr. BURNS. Words may often be taken in two senses. "A step away from Bolshevism" reminds me of a wedding anniversary dinner that I attended, where the husband said, "This is next to our last anniversary," and when his wife upbraided him for such a remark, he explained that the year before they had had their last anniversary, so that a "step away from Bolshevism" depends on which direction you are counting; and I am sure that the most fundamental thing about the community organization is that it is a step away from Bolshevism.

In all the statements regarding reconstruction of our social fabric and institutions since the war none has struck me as more fundamental than that of the National Catholic War Council. In its fundamental influence, of course, it had to include community or-

ganization if it were to be actually fundamental, and that work is being carried out largely through its woman's committee, whose field secretary we will have the pleasure of hearing this evening—Mrs. Margaret Long, of East St. Louis, Ill. I have the pleasure of introducing Mrs. Margaret Long.

COORDINATING A COMMUNITY.

(Address of Mrs. MARGARET LONG, secretary, Woman's Committee, National Catholic War Council.)

Can a whole community be socially reborn? Can it rebuild and requicken itself? Can the modern American city suffering from the grave maladies normally induced by sudden and critical industrial expansion and congestion outgrow its growing pains and recover robust health? In particular, how far will a thorough and systematic coordination of all the forces and agencies, local and nonlocal, at the command of the sick community hasten recovery? If such coordination is an adequate remedy in one city, suffering as East St. Louis has suffered, it should prove a remedy in most, if not all, such cities. And if so, there lies before us, not, of course, a rose-flanked boulevard to Utopia, but at least a substantially paved road on which to make sane and measured progress toward our goal of making America American.

The first field of endeavor selected by the United States Government as a demonstration project of the force of concerted effort in the big drive for higher citizenship and social betterment was East St. Louis.

East St. Louis is divided from the city of St. Louis by the Mississippi River and linked to it by three bridges, two of them requiring toll charges, the third, and most modern, charge free and a masterpiece of engineering achievement. While St. Louis is situated in Missouri, East St. Louis belongs to Illinois. St. Louis is a beautiful city, offering to the spectator much of the grace and courtly traditions of the old South. Until a few years ago East St. Louis presented a story no different from that of hundreds of small hamlets and villages in the United States—a quiet, easy-going, uneventful little spot. One day, however, its industrial possibilities were discovered. Then, as touched with a magic wand, overnight as it were, it sprang into a great industrial center, a huge melting pot, into which poured from every section of the country and Europe, men and women of various races, colors, and creeds, lured thither by prospect of sure and big pay.

Its great stockyards, owned by Armour, Swift, and Morris, gave employment to thousands of people; and to handle this great center of industry 27 railroads have established terminals there. While the

stockyards are the main industry of East St. Louis, other big industrial plants are also located there. The aggregate output and activities were enormously accelerated by the war. Soon the great problem became, there as elsewhere, that of labor. To meet this demand Negroes by the thousands flocked from the South, hundreds of them being brought in by the various industries, until before long the supply far exceeded the demand, and the whole city literally swarmed with them. Hundreds of these Negroes were brought in as strike breakers, with the inevitable result that an intensely bitter feeling soon arose between the white and colored labor. This bitterness was further intensified by the fact that the city had no accommodations whatsoever for this great influx of Negroes, who were compelled to live in the most crowded and wretched quarters amid abject filth and squalor. Indeed, the living accommodations provided for white men and their families were not much better, so that bitterness, discontent, and lawlessness were everywhere in the air. Highway robberies were of nightly occurrence, and so great was the weight of crime and degradation that white women were afraid to venture alone on the street after dark. This is the situation and state of affairs that culminated in the appalling riots, the climax of which occurred with the tolling of bells at midnight, as prearranged by the Negro population of East St. Louis. These riots occurred in East St. Louis on May 28 and July 2, 1917. It is not necessary to dwell on the horrors which followed. Unhappily they are still fresh in the minds of all.

As a result of the panic caused by these riots, interstate commerce was for a time most seriously affected, and war activities of every kind were so badly handicapped, delayed, and crippled that finally the War Department—loaded up though it was with other vast duties and responsibilities—felt obliged to come into East St. Louis and lend a hand in civic affairs.

Picture a city of 100,000 inhabitants, with almost nothing conducive to normal living—industry unsettled, large masses of Negro and non-English-speaking population disorganized and depressed, municipal, civic, social, and educational agencies all at odds, and outside the world at large in the throes of war. If ever coordination was needed, it was here.

The key to the coordination plan of East St. Louis is the War Civics Committee. This committee was originally headed up in the community organization branch of the Industrial Service Section of the Ordnance Department. It is now headed up in the office of Dean Keppel, Third Assistant Secretary of War, with associate responsibility to Mr. Fred C. Butler, director of the Americanization Division of the Interior Department. The executive director of the committee is aided by a paid staff of experts, consisting of two assist-

ants, two social workers, five office workers, and five associate staff members. The committee, moreover, counts for counsel and cooperative action on a general committee of 50, an executive committee of nine, and subcommittees chosen from local representative men and women, who give a great amount of volunteer service. The total membership of the subcommittees is about 300.

The function of the War Civics Committee may best be compared to that of a promoting agency, or to an efficiency department, or a central planning division in a business concern. It does not, except in an emergency, administer social service, but promotes, coordinates, stimulates, and develops social agencies. The expenses of the committee are covered from a fund of \$184,000, subscribed by the industries and businesses of East St. Louis. This fund is to cover overhead expenses for a term of three years, the approximate period which will be required to put into efficient operation the war civics program for community development.

The program began as one of industrial welfare in the community. It has, however, been expanded to cover the whole comprehensive field of community organization and development. A list of the names of the chief committees will give some idea of the extent of the program: Municipal efficiency and city planning, industrial welfare, cost of living and home economics, housing, recreation, charities, education, public health and sanitation, gardening, racial problem, women and girls' work, law enforcement and home defense, safety, child welfare, parks and playgrounds, neighborhood work, transportation, publicity, patriotism, thrift, and public celebrations, surveys.

The successful carrying out of such a comprehensive program involves the facing of two great initial tasks—first, that of arousing interest, particularly on the part of the local community; and second, that of putting at the disposal of the local community the expert community organization experience of the country.

Local interest was aroused by interviews and editorials, by the giving out of news items, and the securing of advertising space in the daily papers, as well as by occasional bulletins issued by the War Civics office. The members of the staff gave numerous public addresses and secured the cooperation of the local platform and pulpit. It is difficult to measure accurately the actual amount of interest aroused. Such intangible things can not be gauged with mathematical precision. That, however, an encouraging amount of interest has been awakened is evidenced, for instance, in the care and attention which the greater number of the 300 members of the citizen volunteer committees and subcommittees have devoted to the task, and the work of community betterment is certainly one of the most common topics

of conversation in the city. Local organizations, too, have reflected this community interest in the renewed activities which they have launched under the impulse of the War Civics. Particularly has this been the case with the churches, the Humane Society, and the Urban League.

The War Civics Committee, moreover, serves as the point of contact between East St. Louis and the rest of the country. It has approached and secured the cooperation of the chief State and Federal, public and semipublic, welfare agencies. As a result of the advances of the War Civics Committee, the Y. M. C. A. has appropriated a sum of \$85,000 for community work in East St. Louis, while the Y. W. C. A. has appropriated \$30,500 and the National Catholic War Council \$150,000. Negotiations are now being carried on with the Jewish Welfare Board and the American Library Association, and each will in all probability contribute about \$25,000 for the extension of their respective activities in East St. Louis. The War Camp Community Service and the Law Enforcement Division of the Commission on Training Camp Activities will each contribute about \$5,000. For survey work, the active cooperation of the United States Housing Bureau, the United States Public Health Service, and the United States Department of Education has been secured. In addition, the United States Railway Administration, the East Side Levee and Sanitary District, and the packing industries have been interested in a \$1,000,000 project for diverting Cahokia Creek, which runs through East St. Louis, and is not only an eyesore but also a very grave menace to health. Altogether the War Civics Committee has secured either actual appropriations or tentative promises of about two and one-third million dollars for the working out of the three-year program.

So much for the question of interest and cooperation enlisted. As to actual concrete details worked out in these brief seven months since the three-year project was first launched. A Woman's Federated Civic Club has been formed, two probation officers have been secured for the juvenile court, a Federated Council of Social Agencies outlined and set afoot, a safety campaign and an extensive clean-up campaign carried through, a gardening campaign gotten well under way, a day nursery started, community sings, outdoor concerts, movies, and lectures. Through the agency of the Urban League the welfare of the Negroes has been undertaken, such as boys' clubs, employment bureau, lectures, gardening, etc.

The chief agency of work has, however, been the community houses conducted by the War Civics Committee, the Y. M. C. A., the Y. W. C. A., and the National Catholic War Council.

THE COMMUNITY CENTER.

The population of East St. Louis is made up of many nationalities, Poles, Bohemians, Hungarians, and Lithuanians predominating. The great majority of the foreign born, of which the population mostly consists, have no knowledge whatsoever of the English language. This fact, for which, of course, they are in no way to blame, coupled with natural inclinations, makes them turn for recreation and solace during their hours of leisure to some organization composed of men and women of their own race, who have banded themselves together and are preserving and cultivating the language, customs, and traditions of their homelands. This devotion to the land of their birth, while praiseworthy in itself, can easily be carried too far, as is certainly the case when it makes them forgetful of the allegiance and gratitude they owe to this Republic—God's Own Country—where they have found freedom and opportunity.

Without doubt one of the best-known methods of meeting and combating this danger in East St. Louis has been the community house, where men and women of American and foreign birth may meet for diversion, recreation, instruction, and good comradeship during the hours when they are not engaged in the pursuit of livelihood. Here they soon discover that all the worth-while things in this world have not been left behind within the boundaries of their native lands, but that here in this great land of freedom and opportunity are to be found the very best people, the very best things, and the very best institutions on earth, and that the best and only way for them to make all of these glorious, splendid, and desirable things their own is not only to become plain American citizens, but the very best of American citizens, whose slogan is first, last, and all the time, "America first."

The East St. Louis project is still in its infancy. Rome was not built in a day, nor will East St. Louis be rebuilt overnight. The afterwar relaxation of morale, the dearth of local social workers, the large percentage of unskilled and semiskilled workmen, many of them not even understanding our language, the Negro problem, community rivalries—all need to be faced and surmounted. Taking the situation, however, all in all, the outlook is hopeful. The initial task has been in large measure accomplished—the task of awakening local interest and civic responsibility and pride. The wedge has entered and bids fair to cleave in twain many of the handicaps that have blocked the community's path for the last decade or two. Dealt with sanely, tactfully, and intelligently, the prospects for achievement on a scale never attempted before, if not all couleur de rose, are at least tinged with the purple of breaking dawn.

While enumerating the many desirable things which we justly feel we are able to bestow upon the immigrant, we must never lose sight of the multitude of wonderful things which they in their turn are able to bestow upon us, which every ship loaded and coming over here brings to our shores—their poetry, their imagery, their alluring folk lore, and fairy vision, their inherent capacity for loyalty, patriotism, and devotion to everything worthy and worth while, all of which splendid gifts, when poured into the great melting pot of American life, help to keep our ideals alive and strong. In our judgment of the foreign-born citizen, unacquainted with our language, our customs, and traditions, if he does not seem immediately to assimilate with America and things American, remember that he is not long from the great sacrifice—that he has but recently severed forever all the tender ties that bound him to the land of his birth and his childhood home.

In conclusion, let me say that the only aboriginal American is the American Indian, that some time or another in the remote or immediate past the ancestors of every one of us here to-night made the great migration—came across the ocean from some far distant corner of the earth, where for generations our forefathers dwelt, and made their home.

With this in mind, let us with a sympathetic understanding of the newcomers to our shores and with hearts full of helpful kindness, put our hearts to the plow, and, forward looking, work together in unison and harmony, that we may all be one, and all worthy to be called “Americans.” Then will the words of the poet reecho throughout our beloved land:

“But there is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face,
Tho’ they come from the ends of the earth.”

Mr. BURNS. We need to be reminded from time to time that we are immigrants or descendants of immigrants in order to get a proper perspective upon ourselves. A few years ago one of the leading physicians of Chicago, who has a tinge of Indian blood in his veins, of which he is very proud, was attending a meeting with a number of other prominent citizens of that city one evening, and a number of them were attempting to trace their ancestry back, and they asked this doctor whether any of his ancestors came over on the *Mayflower*, and he replied that he could not say about that, but he knew that some of them were on the reception committee. [Laughter.]

The chief of the industrial division of our study was recently conferring with the employment managers of the city of Buffalo. The particular point under discussion was the question of whether the

war, in its methods of inducting persons more rapidly into industry and into jobs that were more than manual labor, had not developed methods that could be applied to the newer and newest Americans as a way of helping them to advance in the industrial world more rapidly than in the past; and one of these managers seemed to be very confident that the proposition could be answered in the affirmative, speaking from what seemed to him to be an incontrovertible experience. He was the employment manager of the Curtis Aeroplane Co., and his answer was that he was absolutely sure that this could be done; that his establishment had proved it, for they had worked it on women. [Laughter.]

I am sure that that gentleman would be very much enlightened to-night if he realized that our next speaker is a woman industrial director of a chamber of commerce at Kalamazoo, Mich., who is to speak of the social factor in industry. I am very happy to introduce Mrs. J. E. Owen Phillips.

THE SOCIAL FACTOR IN INDUSTRY.

(Address of Mrs. J. E. OWEN PHILLIPS, industrial director, Chamber of Commerce, Kalamazoo, Mich.)

I think it is only giving my husband a square deal when I say that I am joint director with him of the industrial-service department of the Chamber of Commerce at Kalamazoo.

I want to begin, if you will let me, by putting this question before you to-night as a world problem as well as an American problem.

I want to lift it for a moment from the national into the international aspect, because when America went into the World War she embarked on a world-wide scheme of Americanization, and the League of Nations that we are—and I say “we” because America is in the forefront—the League of Nations, which is being worked out under the guidance of the leading American mind over there, is undoubtedly a concrete expression of this world-wide Americanization that we are trying to carry out.

What is Americanization? It is a great deal more, of course, than turning foreign comers into mechanical citizens. Americanization, I should say, is a spiritual rebirth; it is a realization that in Americanism we have the best of all nations, the aspirations of all nations. We have, indeed, a constructive internationalism. Now, I use those words, ladies and gentlemen, deliberately, because the word “internationalism” is one that is held in considerable disrepute, largely because it is misunderstood. When we talk of “internationalism” the minds of many people go off along the lines of Bolshevism and anarchy and bombs and upheavals. That is one

form of internationalism; but Americanism is true internationalism. It is constructive. It substitutes for destructive methods the drawing together of the best, the demonstration that men and women with different temperaments, different racial idiosyncrasies, can come together and live together as fellows, as brothers and sisters. In short, Americanism is a concrete expression of the brotherhood of man, and America is the object lesson, as it were, thrown upon the sheet for the world to see, that here we can put into practice and reduce into concrete terms those beautiful theories that we have talked about and that all the world has talked about. Here you can see those things in actual working order.

Now, of course, we can not Americanize the foreigner unless we be Americans ourselves. And being Americans simply means that we have heard and answered the call, "Am I my brother's keeper"; and to become an American is to ally oneself with that great regenerating agency of the world which will, in due course of time, bring about the salvation of the whole human race; and it is with that spirit that we have to go forward and we have to eliminate in ourselves, as Americans, in our system, in our whole community life, everything and anything that is un-American, anything that is making for severance, for cleavage, anything that is making for disharmony, anything that is tending to lower the life values and to show that the life value is of lesser importance than property value. We have, indeed, here in America to be in the forefront of this great regenerating process; we have to reset our standards; we have to exalt the life value; we have to translate all our life activities—community life, social life, educational life, and industrial life—into terms of the highest human expression, and not merely into money-making terms.

Of course, all these things are so interwoven and so interdependent that it is very difficult to separate one from the other. We have heard already of some most interesting educational experiments, and we have heard of social experiments. I want to talk now, for a few moments, on a purely industrial proposition—one which is broadening out toward the whole community of the city I have the honor to represent here to-night, Kalamazoo, Mich.—and I want to say that the plan that we are working out there is purely an experiment; it is tentative; it has only been going on for a few months, and we do not know yet whether it is going to succeed, because we find that the great educational process is not only needed for the worker, for the immigrant, but also for the manufacturer, for the employer, for the citizens as a whole; and we have to draw all of those together in a great educational propaganda.

To me it seems that this industrial side of the question is a very important one, if not the most important one, because, after all is

said and done, all our problems, when we come down to brass tacks, have to be translated into terms of livelihood—the terms of the wherewithal. We, all of us, in the long run, have to come down to that. Moreover, there is one thing that everybody—foreigner and native born alike—has in common; it is the instinct of self-preservation, and the instinct of self-preservation translated into business terms means a good living, good wages, and good working conditions, bound up, as you see, with our industrial system, with the whole industrial world. Now, if we are going to Americanize the foreigner and Americanize ourselves as individuals, we have to Americanize our system; we have to Americanize the individuals within that system; we have to Americanize the man, for example, who meets the immigrant down at the docks. I came across myself some years ago and I stood up above and looked down into the steerage, and I saw the immigrants down there being herded together and driven and pushed around like a flock of sheep. It is a pity that the first experience the immigrant gets in this land of promise is one which is likely to give him an entirely wrong impression of those who are here. We want to Americanize the employment agent who meets him and gets him a job.

We want to Americanize the manufacturer, so that he shall not regard him as cheap labor, but that he shall regard him as a fellow human being.

When I looked at those most interesting pictures thrown on the sheet and saw pictures of men who had come to us from the different countries of the Old World, I could not help hoping that all of us were recognizing those men as fellow human beings and not as mere ethnological specimens [laughter]; and so right down in our community life, when they are brought into the community, we have to make it easy for them to become citizens. We must not put up the barriers of social ostracism. No wonder that a foreigner coming into this country chooses rather to colonize than to citizenize. I want to give you an instance that happened recently in my own personal experience, to illustrate my point there. In one of the factories in our city, where work is going on, and, I suppose, 70 per cent of the employees are foreigners, we tried for a long time to get those men to join in our scheme, and we got hold of one very promising man, and, through him, we endeavored to reach the others; and he was on the job for about two weeks trying to get them interested; and one day he came to us, and he said: "I will give it up. You may give my job to somebody else. I can not interest them. They all laugh at me when I go and suggest that they come into this work." I said, "Oh, I do not believe that." He said, "Oh, yes; it is so, and they know it. They believe in you, but they say that those

others do not want them," and "those others" meant the American-speaking workers in the factory. He went on to say, "I am an American citizen of several years standing; I have my own home, I have an automobile; I cultivate a little bit of land, but the women in my section will not talk to my wife, and when I go on the street they call me 'Hunkie.'"

Can we wonder that foreigners get into colonies and stay in colonies? There were two workers in one of the factories whom we had succeeded in inducing to come out of their shell and take part in our activities; and I watched it very carefully, and those two men were left sitting in the back of the hall the whole evening; nobody went near them except myself and my husband. I say these things not in a criticism, but they are true. Now, one of the most un-American things in this country is that cleavage; that ever-present cleavage, which has existed in the Old World, which has been brought across the ocean, which has grown, as it were, into our very national life; that cleavage between capital and labor; the inherent and innate suspicion that exists between the employer and the worker; and there in that cleavage come all kinds of trouble; there is the breeding ground for Bolshevism; there is the field of action for the agitator. What are we trying to do to make those people recognize that in America we have no class distinction, that we are brothers in a practical and definite way?

Some few months ago a group of manufacturers in the Chamber of Commerce of Kalamazoo decided they would try to work out a scheme along those lines, and we went up there to put into practice a plan that we had formulated—my husband and I—and that we had hoped for sometime to have the opportunity of working out. It happens that we had considerable knowledge of both sides. It happens that we had considerable experience in trade-unions and with workers, as well as with the manufacturing end of it; so we went there, and the first thing we did was to have a conference with the manufacturers. The educational process began there, and we tried to set before those manufacturers something of our ideals. We tried to bring before them what our progressive American institutions are doing right now, what the United States Labor Department is doing right now, bringing before the manufacturers, and particularly the reactionary manufacturers, the need for moving forward with the times, the need for stepping out of their own particular shells, and lining up with the great world movement, because it is the next stage in evolution. After our conference with the manufacturers, we started in 10 factories. We formed in each of those 10 factories a good-fellowship league, with a shop committee in each one of them. The shop committee was composed of seven men and women, elected by the workers, and we tried in all cases

to have them representative of every department, as well as of the managerial end; and those shop committees were to be the point of contact between the central Goodfellowship League and the individual factories.

Out of those shop committees we are hoping—we have not been able to take this step yet, and it is a vital one—we are hoping out of these shop committees, with the managers represented, and all of the departments of the working forces, to form a central industrial board in that city, and to include on that central industrial board representatives of the general public, because in all industrial troubles the public is the sufferer, and we do not recognize that capital and labor are separate classes within the community, or that they have any right whatever to settle their differences, or to leave them unsettled, and so embarrass the whole public.

So we are endeavoring to get that central advisory board established, and when it is established it will have two functions: It will function in an advisory way and in a conciliatory way, on matters that affect the whole industrial field of that particular community. The shop committees will have the function of advising upon and working out the various problems in the individual factories, because, of course, it is quite possible that a working force, including the managerial end, would not want matters of their differences carried out into the public field, if they could be settled otherwise.

Now, that is the scheme we want to work out, and the way that we have been doing it is this: We began with meetings in the factories—20-minute talks weekly—and we talked along the lines of better industrial relations, humanizing industrial relations; we talked about efficiency not from the speeding-up standpoint, but from the ideal standpoint, showing the workers that an increase of efficiency would make for more profit, and that more profit would make for more wages, and more wages would make for more prosperous workers, and so on, making the whole thing up in logical order. Those talks went on for some weeks. We have just closed them down now, because of the lighter weather. In addition to that, we had social activities. We were allowed to use the auditorium in the local chamber of commerce, and to have dances and smokers and things of that kind where we could get the workers together from the various factories. That had a very good effect in getting them to know each other; but a great deal more can be accomplished along those lines later.

Another thing that we have done there is to establish a shop paper. That shop paper was started two months ago. It first came out in March, and the March number and the April number were about so big [illustrating]. Now we have exactly doubled our sheet in the third month of our publication. We find the retailers are willing to

support us by taking advertising space, and we have doubled our size. The material within those pages is drawn almost exclusively from the shops in the city. At each of those factories we have a subeditor on the Good Fellowship Committee, and it is the business of that subeditor to keep me supplied—because I happen to be the editor of the paper—with little items of news which are of interest to the workers there. Then I also have contributions in the form of signed articles by the different workers; and I include a few articles from outside community sources; for example, an article on health by the local health officer, or an article on the young delinquent from the probation judge, the whole thing being an educational effort to get them to know each other and to know the community.

Then we have a certain amount of home visiting. It is not easy to get around where there are 10 factories to be handled and only two people to handle them, but those are some of the definite things that we are trying to do.

That work includes the foreign-speaking worker as well as the American-born worker, and our ideal is that those differences shall be absolutely eliminated; that the men who are there working shall come right into the scheme; that we shall have them as members of this Goodfellowship League, and we want, in the near future, to broaden it out. At present that work is being done by just a group of 10; but we want all the factories in the district to come into it. We want to establish an industrial service department for the whole membership of the chamber of commerce, so that all the factories in the city can at any time call upon the services that we are there to render, for advice, for conciliation, or for discussion of any particular problem.

That is the scheme that we are working out. We try to keep our ideals high. At times it is very difficult. I will tell you where some of the difficulties are. When we first took up the work, the attitude of almost every worker was this: "What are they going to put over on us now? What is the manager going to do now? What is this new stunt? I wonder how soon there is going to be a cut in our wages? Who has an ax to grind now?" And so there was that inherent suspicion, born of the cleavage that has always existed between capital and labor, that cleavage which we must, if America is going to be America, if America is going to lead the world and Americanize civilization, which we must do away with. It is the greatest remedy against Bolshevism. Americanism is indeed the finest doctrine for an advanced and progressive civilization. There is also the difficulty of introducing modern methods and progressive thought into a somewhat conservative district. However, that difficulty is steadily being overcome, and quite recently the principle of

shop committees and joint representation was conceded by our manufacturers.

One of the most important things in modern education is to take hold of a situation of that kind, which perhaps contains some very fine ideals as well as some very mistaken ones, eliminate the bad and bring out the good, and thus prevent people from misinterpreting and misunderstanding each other. We want everyone to talk in the same tongue; in a literal sense, we want our citizens to talk in English, but in a spiritual sense we want them to understand the same spiritual language; so that those of us who are out to Americanize America and the world will not be wasting a lot of good time in beating the air and discussing what are only in reality side issues.

Then, in our communities we want to socialize—and I use that word in the best sense; I am not using it in any technical or political sense—perhaps I should have said, “humanize.” I remember when we were getting up one of these dances, I wanted to bring two factories together, and we got the invitations out. The evening came and a very poor attendance resulted; and when I went to find out the reason I was told, “The workers from such and such a factory did not want to come and meet the workers of the other factory, because they were foreigners there.” I said, “As it happens, there are foreigners in this factory, but they are in the rag room, and the people who came to our dance were from the finishing room.” You will recognize that it was a paper mill; but even if they had met foreigners, I do not think it would have done them any harm at all; and if our Americanism is not big and strong enough for us to meet foreigners, even of the lowest type, and to elevate them by the very force of our Americanism, then it is not worth the paper on which we write the word.

In closing, I would suggest to you that you include in your studies something of the technical side of industrialism and the processes that are being brought forward at this time by our Labor Department, whereby the status of the employer and the status of the worker shall receive joint and equal recognition, and whereby the employer as well as the worker shall have equality of opportunity. I have no sympathy at all with these schemes that would raise the proletariat and keep capital and the employer out of the scheme altogether. There is room for everyone of us, but it must be equality of opportunity for everyone of us. This great America is indeed the mirror of the whole ideal world that is to be—this America—perhaps this sounds high-flown, or high-brow but I think this America is foreshadowed in those symbolic words, “The new Jerusalem coming down from heaven, wherein dwelleth right doing.”

SECOND DAY.

TUESDAY, MAY 13, 1919.

The conference was resumed at 9.30 o'clock a. m.

Mr. BUTLER. The first paper upon our program this morning is rather a keynote one, as questions which were asked yesterday indicated many industries and many schools are ready to begin a definite and practical program of teaching, and the cry now is for teachers. How, then, shall we increase our supply of competent teachers to undertake this new problem, or rather the present problem, of teaching English to our foreign-born citizens.

I am glad to present this morning Mr. W. C. Smith, supervisor of immigrant education, New York State department of education, of Albany, N. Y.

TRAINING TEACHERS FOR THE AMERICANIZATION PROBLEM.

Address of Mr. W. C. SMITH.

It is not with any particular sense of pride that we point to New York as having accomplished certain definite things in this work, because when we focus attention on New York as standing at the top of the list in illiteracy and at the top of the list in non-English speaking, we feel a sense of shame at the small things we have done in comparison with the great challenge of the problem. It is within the short memory of everyone of us here that there was any definite method taken for the training of teachers in this great work. New York was not the first State that had done anything along this line, and so, when we come to consider the size of the problem we are troubled with a deep sense of humiliation, despite the fact that our legislature has given us recently \$100,000 and has added \$36,000 to the department budget for personal services. We still feel that we have a great job before us. We know very little about the problem; we feel somewhat like the darky who was asked by his capitalistic friend if he would point him to the Fourth National Bank. The darky replied, "Why, goodness me, I don't even know where the First is."

It is for me to sketch only those outstanding general principles, needs, and possible debatable features in the training of workers in this field, leaving those immediately following to fill in the specific details for the groups working in school, factory, or home. Economy of time and recognition of differing problems in the beginning, make this desirable.

There are thirteen to fifteen million foreign born in the United States, and a third of our population of mixed parentage. Three

million of the foreign born are non-English speaking. Over 5,000,000 are illiterate. The Surgeon General's report shows that 24.9 per cent of those in the selective draft were unable to write a letter home or to read the newspapers. The conscious or unconscious assimilation of these into the language, ideals, and knowledge of American institutions constitute one of the gravest problems of the reconstruction period.

The great body of these are adults; this complicates the educational aspects of its solution, and renders much more difficult the situation, for in America the fact that education is always associated with youth is in itself an indictment of the system.

The open door of the school or its opportunities must respond at any hour of the awakening educational life, must indeed awaken that desire, and a trained teacher must be there at the open door to meet the real daily vital needs of the foreign born, and stand with him on the common ground of these needs, helping and assisting him or her, step by step, into a fuller appreciation of what a larger educational life in America means.

The raising up of a body of trained teacher-workers, who know these needs, know how to meet them in methods, technique, and measurable results, is the supreme task of the field in which we are at work.

We may assume that during the past year or two in the white heat of the crucible, to which this movement has been subjected, some facts and principles have been settled, and debatable questions have been left.

First, the selection of teachers. In many cases of the middle class towns and cities, day school teachers added to their wage by night school work, or substitutes were placed on the elementary night school lists, in both cases much to the disadvantage of the "English for foreigners" class. Thus, day school methods with children were often carried over to foreign-born adults, and the result was failure.

Second, we may agree that if this work requires a specialized form of training and service the financial return must be adequate to the outlay of time and expense for the training. Heretofore this form of service has been no better paid, if as well, as regular night-school work.

Until these needs for better-trained teachers are recognized by State and Nation and placed upon a professional basis with adequate remuneration sufficient to induce the gifted to enter the work the results must suffer, and few immigrants will be induced to attend the public schools.

Third, too often untrained teachers or laymen without any experience or pedagogic training have attempted this most difficult

subject because they spoke English. The purposes in teaching adult foreigners are entirely different from the purposes in teaching modern-language students; the latter are taught French, Italian, or German for cultural or disciplinary reasons. Adult foreigners are taught English for use. Therefore any course for the training of teachers for English to foreigners or new Americans must establish goals and ideals in the teaching of English applicable to adults rather than to children. Once this goal is established a course of study based upon these definite goals will teach them to apply and use the principles. Many teachers realize the goal but are unable to put principles into work and use, so they blindly follow any trick or device because it seems to be attractive.

Fourth, acquisition of the language "English first" has been actually, if not technically, considered the only means of Americanization. The process of assimilation of the immigrant is many sided. Let it be said also that "the immigrant shall not live by bread alone." Until we come to realize that English is the by-product and incidental—a vehicle—and a small part of the life of the community center by and through which he lives and moves and has his being, much of the work will be neutralized. Americanization "is a conquest and not a bequest; it can not be given; it must be achieved, and its value lies not so much in its possession as the struggle to secure it, which makes one rich." It consists more in "opening a way whence the imprisoned splendor of American desire and yearning and American opportunity may escape than in effecting an entrance for a light supposed to be without." It comes to the immigrant first when he comes up the bay (remember it was largely the American spirit which urged him to make the start), and later in its full glory, after he has passed these opportunities, resources, and knowledge to himself and says with you and me, Roosevelt and Riis, Lincoln and Schurz, "I too, am an American."

Fifth, the whole program of Americanization has seemingly been lugged in, as it were, and grafted on the public-school system. It never had a fair chance, as Supt. Thompson has said, to show by decent treatment what really could be done. It has had to fight its way harder, had more battles, met more obstacles, more attempts have been made to knock it out, and less chance to stand on equal footing with other courses or studies in night school, and still it has won its way to recognition—despite the attitude of "the neglected stranger; oh, well! anything will do for him; he's no business here, anyhow," sort of feeling; it is heard here and now.

What, then, is a course to furnish to the worker? In addition to eliminating the above defects, so far as possible, it must furnish—

(1) A background and a body of information about immigrants, their past histories, their present, the causes of immigration, its dis-

tribution, its possible effect on Americans, and vice versa. Much of this might be issued in text form or outline for study during the institute, and need not take up much time during the regular class periods.

(2) Training the worker for sympathetic attitude to foreigner. This is done generally by actual contact with groups and demonstration classes.

(3) A constant running contribution during the course on the best methods and texts available and being worked out by Americanization workers everywhere.

(4) Out of the mass of practices the students must look for the underlying principles and apply them. These might well be formulated by the Division of Americanization and issued as a workable program. This is along the line suggested by Director Butler, and I am sure that the conference will be most helpful along that line. We are for the first time coming to realize the democratic principle that the workers themselves must determine the work that is to be done. Those of use who are on the firing line, that are not engaged so much in the propaganda work, but must get down to brass tacks, as it were, find a body of material growing out of our experiences, and this body of material may become, as we discussed yesterday—we must discuss it democratically, and we must get at it in that way—may become the real compendium of knowledge and the real standard under which we work, and if this conference accomplishes something in that direction it will be one of the most helpful ever held.

(5) Reviews of texts and a comparison of various points of strength and weakness in texts compared in class. The necessity of applying texts by specially prepared lessons for the unique conditions obtaining in every classroom.

(6) Organization and supervision of classes and classroom technique. This involves the F1, F2, F3, and F4 grades, which means the beginners and the most advanced, with slight modifications between.

(7) The immigrant's needs in civics and citizenship—those things that make him a working and interested member of his community, State, and Nation.

(8) A knowledge of State and Federal policies and movements in immigrant education.

(9) Organization of home and factory classes, their difficulties and opportunities.

(10) Phases and application of visual and phonographic instruction, to the problem.

And last, but not least by any means, each worker and teacher must have 100 per cent Americanism.

Relative to some of these points, I take the liberty to quote from two widely separated superintendents, but with a genuine knowledge of the needs of the situation. This quotation I am about to read is given with no particular criticism against the methods we have been attempting to work out, but it strikes at the real vitals of the situation, and I beg your indulgence while I read it:

The present weakness of the Americanization program is that it is overwhelmed with a tremendous lot of disorganized, unadjusted material issued by a great many groups, with no directing leadership in the various States, as a rule, and none at all, in a virile sense, in the Nation. There is not even a philosophy of Americanization, much of the stuff we have under that name being concerned with what is to be done for the immigrant either through instruction or philanthropy, and very little with the idea of what we must do for ourselves; so that the things he sees and knows and experiences—which are by far the larger part of his education—may be constructive factors in the process.

The schools, of course, are just one specialized agency. Fundamentally the schools will never do much so long as the Americanization work is a side show. The method, material, and teaching force must be conducted on the same financial basis as any other branch of school administration, and the teachers employed must have had special training for this purpose—training as careful and accurate as that of an engineer or an officer.

An entirely new basis of payment must be devised, a basis which will forget as soon as possible the old business of employing teachers at night at a per diem or hour rate. To-day we need a special group of teachers. In other words, we must create a force dedicated to expert work. We must give them adequate pay, because they instruct both day and night. And we must make their work as significant a part of the whole school system as any part.

Americanization used to suffer from indifference from the schools, whether in teachers, curriculum, or organization. Just now it is suffering from a perfect snowstorm of documents issued by apparently untrained persons who are, many of them, unconscious of the factors of Americanizations; their lack of competence is obvious in the things they prepare. Not all the sins are committed by the Federal Government; but things labeled Washington are likely to carry an importance because of that fact, far in excess of their inherent worth, especially as the whole method of publicity seems to be interpreted after the fashion of selling a patent medicine.

The other superintendent says: "Many of the difficulties of the problem of Americanization will be ironed out when the program is adequately financed."

This is the first conference at which we are getting away from some of these criticisms. Director Butler, in his welcome yesterday, said he hoped—and I voice the same sentiment—that out of this conference would come a body of material and the standards by which we could work that would not have this same criticism that applied to former things, without mentioning any particular documents that need criticism.

Stated very briefly, the New York State policy of training teachers, or the New York training law, was passed virtually in this room a

year ago last April. Those of you who were here remember that a speech of Dr. Finley caused the audience, through Secretary Lane, to pass word back to the New York Assembly that this conference desired very much the passage of that act. Within a day or two the act was passed and gave the State commissioner of education \$20,000. We have spent that money or nearly all of it in the training of teachers. About 60 per cent of the teachers in the courses were made up largely of teachers who were in the public evening schools or in the public day schools, and anxious to get in evening school work. The other 40 per cent was devoted largely to social workers, etc.

We believe that the fundamental principle of every institute and every course of study must be method and technique.

In New York institutes we have tried to cover the various fields that I have mentioned in the outline. We have required each one of the teachers in the sessions to select a topic for research and study and investigation. The list in its entirety is subjoined. One should be able to report, for instance, on the organization and supervision of classes; the problems of the evening school; the factory class; home instruction—its difficulties and possibilities; the direct method; the Gouin method, and methods in teaching English to the foreign born, etc.

At the conclusion of the institute a test is given. Courses have been held in Buffalo, Rochester, Syracuse, Long Island, New York City, Albany, Watertown, Utica, and larger centers where there are a great many foreigners. We are proposing this summer to conduct some general courses in Buffalo, New York, Albany, and Syracuse.

It was some five years ago that Rochester began a definite method of training its teachers for the problem of evening-school instruction. About the same time that Mr. De Witt began the training of teachers in the Ford plant for their particular work in that factory, California began its organization for home teaching, and the impetus was given throughout the country. There have been issued from Harvard, the University of Minnesota, University of California, Syracuse University, and the Teachers' College pamphlets on the training of teachers during the coming summer. It seems as if we have gone on a general spree, as it were, on Americanization courses.

I have only briefly suggested the possibilities of the problem. There are many debatable questions, questions of compulsory education, the question of whether the students should be paid for going to night school, as they do in one of the cities in Massachusetts, whether they should be paid on the company time, etc. We have an interesting development in connection with the Syracuse plant, where they did not require payment on the part of the industry, but 15 or 20

classes were organized on the men's time and the men gladly attended and asked for additional classes.¹

Mr. BUTLER. Without holding a discussion at this time, we will proceed with the separate phases of this problem. First, I want to add that you might write—those of you who are interested in the training of teachers—to Dr. J. J. Pettijohn, Director of Educational Extension of the Bureau of Education. Dr. Pettijohn is in touch with what every university in the country is doing, with all their teaching personnel, etc., and is in a position to give you a quantity of material that will be very helpful.

As Mr. Thompson pointed out yesterday in a very happy illustration, the income-tax people found the only way in which they would be sure of gathering their money without missing anybody would be at the source, and Mr. Thompson pointed out that we must look more and more to industry if we are to educate 100 per cent of our foreign-born population. The industries must be aroused and must come to see that upon them rests a duty, that when they employ men who can not speak the language of this land that they thereby assume a responsibility to society to see to it that they are given an opportunity to learn that language.

INDUSTRIAL TEACHERS.

(Address of Mr. CLINTON C. DEWITT, director of Americanization, Ford Motor Co., Detroit, Mich.)

I have the most unpopular subject on the whole program—Industrial Teachers. I discovered yesterday that many of the people here are public-school teachers.

Now, in order to get through in 20 minutes, I will have to read much faster than I would teach a group of 40 foreigners in a class. It has been said that teachers are born, not made. In the back yard where a dozen little children are playing you will always notice that one or perhaps two are doing the directing or teaching of the others as to how the game should be played. These two children are born teachers, and if properly encouraged throughout their school days will become actual teachers, maybe in our public school or perhaps as foremen and foreladies in our great industries. Did it ever occur to you that the ones at the heads of departments were teachers, yes, and good teachers in their particular lines. They are able to show

¹ On page 407 is given: "Topics for Study and Research, 1919; Final Examination for the Institute in Immigrant Methods and Bibliographies—used by the University of the State of New York."

other workmen just how to do everything in their department. If you could trace the lives of these leaders back to their childhood days, you would no doubt find that they were the ones showing the other children how to play games, how to skate, how to swim, and teaching hundreds of other sports which go to make up the lives of children from the ages of 3 to 16. Teachers, yes leaders, they were all the way up the line.

Now, then, many of these teachers, their great qualities unknown to themselves, did not go very far in our public schools, most of them dropped out when they reached the eighth grade, and many of them before they even got that far. From now on I will use the generic term "man" and refer to teacher as "he," "him," and "his."

What are we to do? Here we have thousands of industries in our great American commonwealth with millions of men who can not speak, read, or write the American language. The same industries have all those men and women who are natural born leaders. Then again our Nation is short of normal and college trained teachers. There is scarcely a school system in our land to-day that is not calling for more good teachers.

Before going further, I want it understood that I am in favor of normal and college trained teachers in all phases of teaching provided they follow a definite, constructive, practical course laid down for their guide. And right here I want to say that there is nothing to this proposition if the teachers do not follow the course that is laid down. If they ramify, the entire advantage is lost. I have gone to schools where the teacher would be having a geography lesson about North America, and some boy in the class would want to know where the rubber in his bean shooter came from, and the teacher would immediately ramify and go off and talk about South Africa or South America, where to get rubber, and about 44 minutes of the lesson would be taken up, in this ramification—getting away from the subject. You must have a laid-down course and follow it.

For the success of a definite course, I refer you to the syllabus of the State of New York. A teacher in that State is hired to teach students and follow a course of study and see to it that his students pass examinations. If a teacher fails to pass students he must show a good cause or else he may be passed on to some other school board.

So with thousands of leaders below the eighth grade in our industries, why not utilize them by letting them teach Americanization work right in the factories or, if necessary, in the public schools. Some superintendents refuse to allow real Americans to teach in public schools because they have no normal school diploma; and at the same time will allow an un-American man to teach because he can speak the language of a class. How illogical this is.

The head of our company sent out a request for volunteer teachers for an Americanization school that was being maintained. All the employees who had ever taught public school any place in the world flocked to the meeting place, and many of them were assigned classes. When it was discovered that they could not maintain attention of the class, a normal-training class was started and after these "had-been teachers" saw that they had to learn a new way, about 90 per cent left. When it was discovered that enough teachers from the 10 per cent could not keep the school going then it was suggested that we look for men who held no diplomas but who had teaching qualities, although they themselves did not know it.

When about 150 of these fellows were collected in one large room and told that volunteer teachers were wanted out of that crowd to run a large Americanization school, smiles came to them and expressions which told the heads they thought the whole thing a huge joke. But when it was explained that they were unrecognized teachers every day in the factory they began to look upon it in a different light. One fellow declared he could not teach, and when the director asked him what he did between 12 and 1 every Sunday, he had to confess with a sneaking smile that he taught a bunch of boys in a Sunday school. He was converted to the scheme and later found to be an excellent Americanization teacher after training for 12 lessons. Since that date there have been over 300 men trained to teach the American language in our great plant.

Two hours every Wednesday are set aside for the training class and for 12 consecutive weeks men take training on how to put the Americanization program over. While I have stated above that many people are natural-born teachers, it is not to be understood that they need no training. I will never put a teacher before a new American class without knowing just what he will do, not what a teacher can do but rather what he will do. I most vigorously hold to the principle of a laid-down course and the teacher trained to follow it.

Not every man is willing and able to teach, even though he is found to be a leader in his department. Out of the nearly 750 men who have entered our training class, about 300 have had actual training and can control themselves to the extent of teaching a course that has been prepared for them and follow strictly an adopted method.

You notice I have used the word "control." It is impossible for some men to control themselves before a crowd. It makes no difference whether they are men of their own peer or men who do not understand a word of the American language. Unless a man can control himself so as to speak slowly and distinctly, he will fail in a great degree when it comes to teaching the American language.

As an illustration of this, up in Buffalo a few months ago a social worker went into the court of naturalization. Here is what she discovered: The judge said to a fellow who was trembling before him, "Who is our governor?" The fellow said, "We have a democratic form of government." "No, who is our governor?" The fellow came back and said, "We have a democratic form of government." The judge was about to dismiss the applicant when the social worker stepped up and stated to the judge, "Let me ask the question," and she put it to the man very slowly, "Who—is—the—governor—of—New York?" And the man came back that quickly [illustrating] with the correct answer.

Let me give you another illustration, from the State of Pennsylvania, where William Penn started in with real Americanism. In Philadelphia a little girl came over to her parents and told her father that the teacher called her a "city rat." The father was indignant, and he said, "You tell me the next time the teacher says that to you." It happened the next day. The father decided to investigate it, and he dropped into the school the next day, and what do you suppose he discovered. He discovered that the teacher had said "sit erect," but had pronounced it so rapidly that this girl thought the teacher said "city rat." Can you imagine a teacher of that kind teaching a bunch of foreigners?

Some men run the words of whole sentences together, so that they sound like one word; some men can not bear to shake hands with another when a soiled hand is in evidence; some can not get down to the class; and some shoot over the heads of the entire class. These are disqualified teachers and are more of a hindrance than a help to the Americanization work. I have had men come to me and confess that they could not learn to teach the right way, and I have always agreed with them. It is entirely different for a man to say he can not teach before training than it is for him to say he can not teach after training. He knows very well what he can do after a period of training.

When industries wake up to the fact that their plants are full of potential teachers and are willing to give recognition to their talent, then our Americanization problem will practically have been solved, for it takes only a short time to teach the American language with a broad knowledge of civil government, which is one of the many by-products given with a well-outlined course.

In my estimation there are several advantages in using the industrial teacher because both teacher and student have so many things in common. He works for the same employer, he works the same hours, he has the same pay day, he has the same environment, he has the same legal holidays, he refers to the same head office, the same pay office, the same superintendent's office, the same safety department,

and the same Americanization school. The main doorway, the different buildings, and all the printed signs are thoroughly in common to both teacher and students. This in my estimation is much better than conditions found in the ordinary public night school, where in many cases there is nothing in common from the industrial standpoint between any two students to say nothing about the teacher and his students. Then again, regularity of attendance is much more certain in the industry than in the public schools. However, let it be understood right here that I am in favor of the American public school provided that conditions are as good or better.

One great point in favor of the industrial teacher is the fact that he comes in contact with his students in the shop when the class is not in session. Teacher and students speak to each other. It is a very common thing in our factory to have a fellow born in Austria yell to a teacher passing by, "We are good Americans!" This, I believe, is real Americanization work, and when industries once discover what an easy task it is, every industry in the United States will feel very unpopular without an Americanization school, furnished with their own equipment and taught by leaders found under the roof of their own plant.

As I travel from shop to shop I find that many industries practice the American art of passing the "buck" on to the public schools. When asked if they believe in the Americanization idea they back it up with a statement like this, "Yes, we urge our men to go to the evening school; we put notices up in the shop and even print it on their pay envelopes." This is a good way to pass the "buck," but a costly way for both the factory and the Americanization work. It has been proved beyond a doubt that industries are far ahead from the financial standpoint in accident decrease alone to say absolutely nothing about the hundreds of little things which benefit the student and in turn benefits the factory, home, the community, the city, the State, and of course our great Nation.

I have mentioned the volunteer teaching system in our school. I do not say that I am wholly in favor of it. The world has seen its day for volunteer services. Any service worth doing at all is surely worth paying for. It is not necessary to have an industrial teacher to work overtime. His work can be so planned that he can be taken from his regular place for two periods of two hours each week. It would become generally known in his department, thus giving the Americanization work much advertisement and creating a demand for other men to get into the work, too. There are several things in favor of this scheme. It will be considered an honorary leave of absence from his work for those two periods; it will furnish a change of work which is a rest for the man who is to teach; it will put the school director in the place of his foreman. Under such conditions

he would always do that which is asked of him and at the same time the director need offer no apologies for giving orders. Then, again, the man will do all he could that he might stay at his teaching post, as a dismissal would not set well in the department whence he came.

The Fourth of July is known as Americanization day and is a great day in our school. Usually we have a graduation exercise, where teachers and the students of his class are almost inseparable. Our program consists of a pageant in the form of a melting pot, where all the men descend from a boat scene representing the vessel on which they came over; down the gangway representing the distance from the port at which they landed to the school, into a pot 15 feet in diameter and 7½ feet high, which represents the Ford English School. Six teachers, three on either side, stir the pot with 10-foot ladles representing nine months of teaching in the school. Into the pot 52 nationalities with their foreign clothes and baggage go and out of the pot after a vigorous stirring by the teachers comes one nationality, viz, American. After a period of orations by teachers and a few big leading men of the city, this exercise is supplemented by a trip to some park, where American games are played by teachers and students the rest of the day.

The night of the Fourth is set aside for an entertainment and banquet for the volunteer teachers and their wives, the expense, of course, being paid by the company. It is here that the teachers meet Mr. Ford and other high officers of the company, and the great spirit of one for all and all for one predominates the entire evening. This and other similar occasions is at least partial compensation for those men who give their services for the Americanization work.

After our new Americans reach the period where they are educationally qualified to receive their second papers, there should be a great campaign for them to enter our public schools for a wider knowledge of our great country and its customs and traditions. Up to that point, unless public schools can actually put the proposition over in the right way, I heartily favor the industrial trained teacher for the initial work of this great Americanization program.

There are as many untrained teachers who think they can not and can teach as there are trained teachers who think they can teach and can not. Give me a real, live, American-born man, who is a leader among the fellows in his department and let him say he can not teach our new American but is willing to learn, and I'll give you the rest of the educational world from which to pick your teachers. On this basis, I would like to compete with you on making in a short time out of Europe's downtrodden and outcasts, *good Americans*.

Mr. BUTLER. The next phase of the problem is the training of teachers for public schools.

**TRAINING PUBLIC-SCHOOL TEACHERS FOR THE
AMERICANIZATION PROBLEM.**

(Address of Mr. JOHN J. MAHONEY, principal of the State Normal School,
Lowell, Mass.)

The 20 minutes allotted to me for the discussion of my subject allows no time for circumlocution, and so I proceed straightway to discuss it. I present three points for your consideration:

1. The present situation as to the training of public-school teachers for this work.

2. The inadequacy of the attempts now being made.

3. Suggestions as to the organization of training courses, and their content.

I. (a) About six months ago the Americanization study group, Mr. Allan T. Burns, director, sent out questionnaires intended to get some facts about the training of teachers for Americanization work. The returns are as yet very incomplete, but they serve to point out a general condition. Sixty-one cities, representing nearly every State in the Union, replied. The following interesting information was secured:

1. Total number of teachers in these cities engaged in Americanization work (1918-19), 592.

2. Number of teachers who have had the regular professional training of day school-teachers, and in addition special training for teaching immigrants, 207.

NOTE.—One hundred and fifty-seven of these latter were in 4 out of the 61 cities. This means that the 57 remaining cities reported only 50 public-school teachers with special training for this work.

3. Number of superintendents who expressed a preference for type of teacher noted under (2) for Americanization work, 75 per cent of the entire number.

The above figures are illuminating. Some cities, such as Boston, New York, Los Angeles, Cleveland, Buffalo, and Rochester, did not report. And in these cities considerable local teacher training is going on now, and has been going on for several years past. On the other hand, some of the "retraining" work noted in the reports, and indeed considerable of the retraining work carried on in some of the cities most advanced along this line, is of the "short-unit" variety, consisting of a few lectures or conferences only. This is inadequate, as I shall point out later. It would seem to be a fair conclusion that we are barely beginning to break ground in this important task of "retraining" public-school teachers for Americanization work.

(b) This conclusion is borne out, both as to training and retraining, if we consider the number of institutions throughout the coun-

try that have offered Americanization courses for teachers. Again I present the results of the Carnegie questionnaires:

Number of State normal schools and colleges that answered questionnaires, 50.

Number of above offering (in 1919-20) courses for teachers of immigrants, 5.

The five State normal schools noted are all in New England.

This is not a complete story, by any means, of the teacher-training facilities now operating.

Many State normal schools did not report. City normals were not reached, and in several of these, Cleveland and Los Angeles notably, Americanization courses for teachers have been offered during the year just completed. Then, too, State departments of education have not been canvassed. And it is well known that in several States—Massachusetts, New York, and California especially—the State departments, in cooperation with local authorities, have been conducting active teacher-training campaigns. In other States, such as New Hampshire, Connecticut, Maryland, Pennsylvania, and Ohio, the Councils of National Defense or similar State organizations have been largely responsible for whatever has been done, and sometimes this has been considerable, in teacher training. Finally, we must not omit to mention in this connection the pioneer work of Columbia University under the direction of Goldberger, the pioneer.

I beg to be forgiven if I do not cover the whole gamut. I suspect that other places have done more work in this field, and we shall doubtless hear from them in this conference. The point I really wish to make here is that, generally speaking, normal schools, which train teachers for all work of a grade below the high school, are not yet training teachers for Americanization work.

(c) The situation is rapidly looking up. Last summer five institutions, to my knowledge, opened summer courses in Americanization. These were Columbia, Cleveland Normal, Hyannis Normal, Rhode Island Normal, and Keene Normal. This year we shall have several others. Harvard Summer School presents a six weeks' course, which counts toward a master's degree. The University of California and the University of Pittsburgh are also to the fore. A few of the western normal colleges have been organizing for a summer "drive." We are at last "on our way."

2. We are indeed "on our way." But we have not as yet passed the first lap in the course. Considering the size of the task, our attempts to prepare for it through teacher training are as yet pitifully inadequate. Let me point out a few of these inadequacies:

(a) With a few notable exceptions, most of the courses offered have been of the "short-unit" type, eight or ten conferences being the average. Now, you can train an intelligent person to execute

some piece of mechanical skill, doubtless, in 10 lessons. But you can not give teachers an understanding of the great human problem of Americanization in any such time. The "short-unit" course is usually given over to an exemplification of the methods and principles underlying the teaching of English to immigrants. This is tremendously important. But the teaching of English is only the first step in Americanization. It merely opens the door. And just in passing it may be pointed out that a teacher may know how to teach English to the immigrant, but because she does not know the immigrant, his point of view, and especially because she does not know what the task of Americanization really is, with reference to the immigrant, her teaching may fail to function lamentably.

(b) Again, with a few notable exceptions, the courses offered have been largely of the "lecture" variety. No normal school would attempt to train teachers without employing observation, demonstration, and practice work. If we mean to do the task as it should be done, our courses in Americanization must include these activities.

(c) Not infrequently these courses are given not by one or two people, but by several different people, each presenting the phase of the matter about which he knows most. The result is a lack of unity, of coherence. The attendant at the course goes away with a confused conglomeration of ideas. Lectures by different people are not out of place in a course of teacher training for Americanization work. In fact, they are very valuable. But they should be of a supplementary character. The course, as a course, should be in the hands of one individual who is responsible for its aims, methods, and fundamental points of view. This makes for clearness of thought on the part of the student. Anyone who notes all the wild interpretations that are daily given to the Americanization problem appreciates how important this is.

(d) I have read outlines of several courses in Americanization which, in my opinion, are of such a sort as to be of mighty little help to a teacher in a classroom. And I have read leaflets for teachers that suggest teaching practices that no practical teacher would use. There is a grave danger that some of our higher institutions of learning will offer courses in Americanization conducted by people who never taught immigrants or had first-hand contact with them. Now, a college professor of sociology or anthropology may be the best possible instructor in racial backgrounds and heritages. It is his business to know this field better than anyone else. But a knowledge of racial backgrounds only is not all that the teacher of immigrants needs. This is very important. No teacher can be a first-class teacher of immigrants unless her knowledge of her class as human beings is so intimate that she can utilize in the fullest measure the principle of apperception in her instruction.

The best teacher of immigrants is the one that reaches her pupil through the heart as well as through the head. This kind of teacher interests her pupil, keeps him interested, and sooner or later Americanizes him, because Americanization has an appeal. Americanization, as I understand it, does not contemplate the stamping out of the home fires that burn in the immigrant's breast. These symbolize the spiritual inheritance that the Old World offers to the New. They light the pathway to the immigrant's heart, and in their glow the schoolroom becomes a place where the sympathetic teacher works on plastic material, and shapes it into the mold of American citizenship. It is in such schoolrooms that the process of assimilation thrives. And such schoolrooms are made only by teachers who teach immigrants, rather than by those merely skilled in the performance of teaching something or other to immigrants. Sociology, accordingly, with all its connotations, should form part of the training of teachers for the Americanization problem.

But when all is said and done, it must be remembered that the task of teaching immigrants, especially in the initial steps, is a highly specialized one and a very difficult one. It requires skill. That skill must be imparted. The teaching of that skill should form a part of every course that purposes to train teachers of immigrants. Otherwise we shall have a continuance of those very disappointing teaching performances that have so long characterized immigrant classrooms. And it should be pointed out, too, that if this practical side of the task is included in an Americanization course, it should be presented by some one who has had first-hand contact with this special type of instruction. No teacher of English, for instance, either in normal school or college, who lacks this contact can teach teachers how to teach English to our late arrivals from overseas.

III. Suggestions as to the organization of training courses and their content:

(a) Organization.

In pointing out the inadequacies of our present teacher-training facilities, I am very conscious of that fact that I am criticizing facilities which are very obviously of the "makeshift" variety. Every schoolman who has knowledge of the Americanization problem knows this. Supt. Sheils, of Los Angeles, speaking out of his vast experience in the evening schools of New York City, says: "What we really need is a corps made up of adequately paid teachers who can make teaching of foreigners a permanent vocation." And Dr. Finch, of Rochester, speaking of his own Rochester plan of teacher training, says: "We fully realize that this plan in no way takes the place of the regular training that workers in this field of educational endeavor ought to have; and we have simply adapted it as the best method available at present for getting teachers who have had any

training at all for this work." I think we shall all agree with Sheils and Finch. Up to date we have been, perforce, only playing around the edges of the teacher-training proposition. And for some time we shall be obliged to continue to do this. Our short-unit re-training courses must go on. But a beginning should be made soon of putting teacher training in Americanization on a more permanent basis. My suggestions look to this end. Here they are:

(1) The State normal schools and colleges should be waked up to the need of training teachers for the Americanization problem. As shown in the first part of this paper, only New England has as yet done much of anything at all in this field. The stimulation should come from the Federal Government, and later on, let us hope, funds also may come from the same source. Every normal school and college which even remotely serves an immigrant population should offer as part of its undergraduate work, at least, one full Americanization course for teachers, this course to be given by an instructor who has really worked in the field. Demonstration and practice work in evening or afternoon immigrant classes should figure largely. As a minimum I might suggest 24 hours of observation and practice and 30 hours lectures and discussion. The exigencies of the situation in some States might demand that one instructor serve two or more normal schools. That is a detail to be worked out. These instructors should undertake, in addition, extension work of every kind for teachers in the field. Evening and Saturday morning courses should be conducted both at the normal school and in communities which the normal school serves. The normal school should become a clearing house for Americanization hints and helps.

(2) In several States the State departments of education are now engaged in the extension work noted above. There need be no conflict here. On the contrary, there can be the most fruitful cooperation. The State department in Massachusetts, for instance, could this year have profitably used a half-dozen expert supervisors in the field. We had but one. Three or four expert normal instructors, working in cooperation with the State department, would have helped the situation greatly. It would be the province of the State department, as I see it, acting in harmony with the Federal Bureau at Washington, to determine the character of the extension courses, their length, the requirements for admission, the basis for certifying teachers, and so on. In addition, this department, if properly staffed, could give great assistance, through the medium of supervisory visits, to communities too small to engage expert supervision.

So much with respect to the organization of teacher-training work on a permanent basis.

(b) Content of these courses.

It seems to me that a course that pretends to be at all adequate should include what might be termed four blocks of work, as follows:

(1) Lectures, reports, and discussions intended to set forth the purposes and the meaning of the Americanization movement; an historical survey of the activities embraced in the movement up to date; an analysis of legislation operating and pending; a clear statement of the functions of various agencies, either cooperating or capable of cooperating in Americanization work; and a very clear statement of the function of the public school as a coordinating agency. There might well be added the story of successful Americanization campaigns and how they were conducted.

(2) Lectures, reports, and discussions setting forth the racial background of the different immigrant races.

(3) Lectures, visits, and practice work intended to teach teachers how to teach English and allied subjects to the immigrant. The distinctly professional phases of the task would come under this head. Among them may be mentioned aims, methods, and materials in the teaching of English; the organization of classes and the bases for classification; suggested standards of achievement; the principles underlying the selection of content and the adaptation of content to the direct needs of different types of classes; the problem of attendance—getting it and holding it; socializing the instruction; important teaching principles applied, especially the principle of economy of time, and so on.

(4) Lectures, reports, and discussions intended to put Americanism into Americanization.

The first three blocks of work so obviously explain themselves that I need not comment on them. The last one has a cryptic ring. I mean to close my paper by trying to make perfectly clear to you what it means, because I consider it the most important thought that I am giving you this morning. But just in passing, lest I be misunderstood, be it known that the above is not offered as a cast-iron standard. Short-unit courses must necessarily select those topics of most direct benefit to the teacher in her classroom work. On the other hand, the material here suggested might well be presented in two or three courses, rather than in one, as Columbia is doing this summer. The point is that any one course which has for its end the training of teachers for the Americanization problem, and that is my topic, should present some such program of work as has been indicated.

And now my last point—putting Americanism into Americanization.

The teaching of English to immigrants is the first step in the Americanization of those immigrants. But what is Americanization? Stripped of all beclouding verbiage, it is simply the business of making Americans. It is the business of instilling into the heart of everyone who inhabits American soil those ideas and ideals, those attitudes, convictions and points of view that the real American believes in and swears by and reveres. But what are they, these things of the American spirit? Americanization is the business of making good citizens. But who is the good citizen? Americanization is the business of making these United States safe for democracy. But what is democracy?

Very, very hurriedly, and with the most abject apologies for the doctrinaire tone that this haste compels me to assume, I am going to answer these questions for the purpose of pointing out things that teachers, in my experience, give little evidence of knowing, but which they must know, if they are really to Americanize.

Democracy is a state of human relationship which, generally speaking, does not exist in the world to-day. It is only approximated. For purpose of clearness we may speak of it as having three aspects, three fields in which it operates:

1. Political democracy is best set forth in Lincoln's phrase—a government of the people, by the people, for the people. It carries with it the connotation of rights and opportunities, duties and obligations. We have a considerable measure of this type of democracy in the United States.

2. Social democracy—I use the term as the best that occurs to me—is an affirmation of Burns's stirring challenge, "A man's a man for a' that." It denies an aristocracy either of birth or wealth. It recognizes an aristocracy of worth and fineness of spirit only. We can stand in actual practice considerably more of this type of democracy in the United States to-day.

3. Industrial democracy is a demand that wealth, which is produced by the cooperation of capital, labor, and the skill of the "entrepreneur," be distributed more equitably among those several agents. Unrestrained capitalism is answered by unrestrained Bolshevism. Industrial democracy, the doctrine of the economic "square deal," is the safe middle-of-the-road policy, which points the way to the economic uplift and the enduring happiness of society as a whole.

And what are our American ideas, ideals, and points of view? Despite the fact that our America is yet an imperfect thing, despite the fact that thousands of American citizens give the lie in their lives and in their practices to the principles we profess in moments of exaltation, there are certain things that America stands for, four-square to the winds of the world. We know this country for the land of opportunity. We believe that citizenship means duties and obli-

gations, as well as rights and privileges. We believe that equality means not a leveling, but the right and the chance for every man to develop the utmost that is in him for the common good. We believe in a representative form of government and in a wise choice of capable leaders. We are committed to the principle of majority rule. We stand for voluntary obedience to lawful authority. And we hold to the conviction that while we keep God in our hearts, our America endures.

Do our teachers teach these things? Hardly. In our advanced classes we teach history and citizenship indeed. But practically every text in civics or citizenship is either a story of the functions of our government or a dry-as-dust catechism on our Federal Constitution, which does not touch the immigrant's daily life by the margin of a 10-foot pole. And our history is taught as in the day schools, the concatenated story of past events, as if a knowledge of history or a knowledge of civics, either, ever made a good citizen.

Do not misunderstand me. Knowledge of history and of civics is an important factor in the teaching of Americanism. But the inculcation of an enthusiasm for Americanism is better. And this enthusiasm is not engendered by the type of the texts now used. Better even than enthusiasm is the opportunity for participation. I liked what Mr. Goldberger said yesterday about the socialized evening school. A man learns to be a good citizen by being a good citizen. The socialized evening school gives him a chance to exercise those habits and traits and attitudes of citizenship which mark the citizen worth while. And I offer the suggestion that if history were taught in the evening schools in this same dynamic fashion it would approximate more closely the end it is supposed to serve. History is a subject that surely more than all others should be the medium for instruction in citizenship. But it can not fulfill this function until schools everywhere, and evening schools in particular, cease teaching history merely as the record of past events. History is valuable mainly for the light it throws on present-day problems. It should be taught not for its facts but for its values. If I were a director of evening schools, as I was for a good many years, I should begin a course of study in history for advanced classes not with the year 1492 or 1776, but with the year 1919. My classes would study, for instance, "The meaning and the worth of liberty." Consider the investigation of this problem beginning, if you please, in the year 1919 with an analysis of liberty, autocracy, license, Bolshevism, as these concepts can be interpreted in the light of the student's reactions and opinions. The past is then called upon to tell the story of Liberty—just that—how it was won for America, and what it has cost us in blood and sacrifice and treasure. The lesson would be the incalculable value of it, and the sacredness of the gift handed down to the citizens of a

present-day generation. Similarly, an investigation of "Democracy, and its problems," illumined by the story of the slow advance that democracy records, would give students a background for understanding not only the ultimate inevitability of democracy, but its perils as well. Such treatment, in my opinion, makes history a very purposive study indeed. And the purpose, the goal, is the teaching of citizenship. No other purpose is worth the time expended.

I must stop. Have I made clear what I mean by putting Americanism into Americanization? Boiled down, it means that after the language barrier has been swept away, the teacher must be able to interpret America to the immigrant in terms not of information alone, but in terms of ideas and ideals, of convictions, attitudes, and points of view. To do this properly, she must know her America, its lights and shadows, its successes and weaknesses, its groping yesterdays and its promising to-morrows. To do it properly she must know how to use her teaching materials in a dynamic way. Teacher trainers for the problem of Americanization must look upon this as their most vital task. If you get this thought from what I have tried to say this morning, then my discussion has not failed too abjectly.

Mr. BUTLER. There is one more phase of this problem. The last phase is that of training teachers for the work whose opportunities are just commencing, I think, to be understood: That is, the training of teachers for the home. That subject will be presented by Miss Harriet P. Dow, of the Yorkville Neighborhood Association of New York City.

HOME CLASSES FOR FOREIGN-BORN WOMEN.

Address by HARRIET P. DOW, Yorkville Neighborhood Association of New York City.

It has been truly said that "The world is now ready for a new science, the science of race assimilation. There is no science of race assimilation. No nation has had a sufficiently free opportunity with many diverse races to establish its enduring principles and procedure. America has this opportunity, America with her 35 different races, speaking 54 languages. She has the laboratory for the experiment." Her need is for the chemists who will work out this new science. Where are we to find these workers? There are many sources from which we have drawn people who have had the training and experience to fit them for this work; I wish to call attention to other fields from which we may draw much valuable help.

During the last two years America has recruited a wonderful army of women war workers. Their war work is now slowing down and soon will be finished. Can we not find in this group of patriotic

women those who can be enlisted and trained to assume some of this work? They have proved they are willing to give their time to serve others; they have proved they are willing to take specialized training; they have proved they can obey orders. How can we make this work appeal to them? In two ways. War work was made popular. It called women of all kinds and from many motives, but none the less it got them. You all know of the many young women who never before have been held down to a schedule who faithfully gave regular afternoons to making surgical dressings, doing canteen work, etc. Then there was the larger deeper call. War workers were recruited because the worlds' appeal was made strong enough to win the spirit of self-sacrifice. What we now need is to find the way to reach these same women with an appeal which will enable them to see the Nation's great need in her efforts to make these alien neighbors at home in America, to make them as loyal to America as history has proved they are to the land of their birth. An influential woman recently said, "If every patriotic American woman would become a real friend to a foreign-born neighbor for one year, the whole problem of Americanization would be solved for America." Many of the womens' clubs all over the country have signified their readiness to adopt an Americanization program for their next big piece of work. What can we do to make this readiness of spirit of practical value in this work which is before us? Patriotic societies (D. A. R. and D. of C.) and others can be of service in this practical patriotism. They are asking to be set right, so that their efforts will be of value instead of well meaning but mistaken methods, as a recent experience proved. A group of patriotic women went to court during a naturalization process and pinned roses on each of the men who had been made citizens. The new citizens, these stury Poles and Lithuanians, whom the women meant to honor resented this form of attention. If the spirit of interest which prompted the foregoing can only be directed into the right channels a new source of power will be at our disposal.

Last fall a group of intercollegiate alumnae met in an eastern city for conference. Their program was twofold. The first speaker urged the women to do more work along the lines of college academic needs. The second speaker urged the college women to do more for the overseas work to relieve the sufferings of the peoples of Europe. The third said: "Americanization, like charity, begins at home. This is the task at hand; it is at our door here and now, and it should have the best service of the most able daughters of our land."

In an university town much practical work is being done under the direction of the departments of sociology and economics. The

students have had comprehensive courses of lectures dealing with the problems of the immigrant and his assimilation. In connection with these lectures the young women have gone into the town, and under leadership and supervision have taught home classes. The young men are preparing to go into industrial professions, and they will be all the more ready to meet the problems of our country's great industries because of this training which is fitting them to understand the large human equation which makes up our industrial world, the foreign-born laborer. Some of the best work which I have ever seen was done by a group of college and university boys who had had no previous teaching experience. When the large industrial plant with whom they were working decided to undertake the teaching of English to the foreigners these young men volunteered their services.

The work was directed by a trained teacher, and these young men showed unfailing willingness to follow directions. Their constant enthusiasm and their increasing interest in the men they were teaching made the effort doubly worth while, for the gain was not alone to the foreigner and his value as a more intelligent workman, but there was a marked difference in the understanding between the laborers and these young men who were having their first experience in dealing with labor problems.

The question has been asked: Why must so many volunteers be recruited for this work? Because home work is work with small groups or even with individuals. After the recruiting has been accomplished, how shall we train this army of volunteers? They undoubtedly need definite instruction. Our institute courses now being offered in many places, but needed in many more, offer various things which are most valuable and altogether essential to intelligent service. First, a training in the methods of teaching English to the adult foreigner, a distinct science in itself. Second, access to all of the materials at present available for the carrying out of this work. Third, the benefit of the experience of the people who have paved the way for this work with the adult foreigner. In addition to this academic work the volunteer must have extensive field work before undertaking any independent home class work.

They should know the local environment of the foreigners of the community. They need to know and respect the foreign church, the institution nearest and dearest to the foreign woman's heart, the one institution in this new country that is essentially hers. We have not begun to measure the practical help that the right type of "Father" gives his people and renders to the community. I knew a Greek priest who came to a small industrial town and discovered that the Lithuanians of his congregations, about 800 in number, were drinking very heavily. Each week they were cashing their pay envelopes at

the saloons and very little of the money was left for the family or the church. At the end of one Sunday service when he had preached to them on the subject of temperance he drew up a pledge for "only four beers a day." A practical pledge, and many of the men signed it. After three months a committee of the Lithuanians came to the father and said, "You draw up a new pledge for three beers a day. We'll sign. We have more money and plenty steam." Field work should include a visit to the village or local store where the foreigners trade, in order to gain first-hand knowledge concerning the food used by the people and the expense of living, etc. All sources of information and assistance should be utilized to the full capacity of their possibilities. The public-school teacher, whose knowledge varies according to the teacher's interest and the opportunities she has had to visit the homes of her children, the district visiting nurse, the doctor, the midwife, all are avenues leading to one or more of these homes that the field worker is seeking. She should make each of these people her ally. Every home worker should know the local racial groups of her community before she ventures into the situation, for she can not know all of our racial problems, and she has not the time to make an intensive study of the Serbian people, if the community she is to work in is two-thirds Polish. A knowledge of the former history of the people is, however, a great essential. Whether they have been inland people or people by the sea. Whether they have come from the mountains or from the lowlands. The most pathetic woman I ever saw sat with bent head resting on the doorstep of a cabin in the Colorado mountains near "Fourth of July mine." She was facing the wonderful snow-capped mountain range of the Arapahoe. She looked but saw not, her eyes were dull and sightless for the panorama spread before her. Why? Had she no eyes, no soul, for beauty? Yes; but she was a Portuguese. She was homesick and heartsick for the sea. She heard only the lapping of the waves of the sea, she saw only the blue ocean and the bluer sky above it. The home worker needs to know the type of climate the people have come from, and see if its influence is still affecting the mother so that she does not adopt proper food and clothing for her family in their new climate. I hope the time has passed when we condemn the southern Italians because they sew the children in their clothes in the early fall. They are doing the thing that instinct teaches them to do to preserve the children against the cold of our winters. It is our part to teach them a better way than instinct has told them. Home workers need to know the essential national history of the foreign groups.

An enthusiastic committee in an eastern city arranged a loyalty week parade last year. On one block they placed the Greeks of the

community. What happened? Two national factions were represented, the peoples' party and the royalists. The group that had the larger representation stayed, the others with their beautiful flag of white and blue, with their gaily-costumed men, women and children and their band went home. The other faction would have done the same had they been the out-numbered ones. A small group of Americans or an American band between the two groups would have avoided the issue. In one industrial town where there is an almost equal number of Hungarians and Slovaks a community 4th of July celebration was planned. The question of precedence in the order of march presented a problem. A social worker who knew and understood the situation, solved the difficulty. She visited the foreign lodges and societies of both racial groups and explained the meaning of the holiday and the purpose of the parade. She then asked the lodges to send representatives to a meeting of the parade committee, and have them draw to see who should lead the foreign groups in the parade, with the understanding that the alternate group should lead the next year. The plan has continued with success even through the stress of war times when factional feelings have been most sensitive. We need to know and understand these race difficulties so that we may avoid issues with wisdom and not "rush in where angels would fear to tread." To be both sympathetic and successful in work with foreigners the worker must know the traditions of the people. A visiting nurse went into the home of a Slovak mother and discovered that baby's head was not clean. She got some soap and began to scrub vigorously on the top of the baby's head. The mother protested with tears in her eyes, but could not make the nurse understand why. She called in a near-by neighbor who soon explained that the Slovak mother believed that it was unholy to wash the top of the baby's head before it was a year old. The nurse was sympathetic even though she had been lacking in understanding, and with the help of the more intelligent foreign women she reassured the mother of her baby's safety. The nurse thereafter did her educational work first and the scrubbing second. Another nurse heard that a certain group of Polish women in whom she had been interested were anticipating the visit of the priest, during Easter week, to bless their homes. She made good use of this anticipated visit, and used it as an incentive to start a really effective spring cleaning, including not only the house but the backyards and cellars. The lasting effects were greatly increased by the cooperation of the priest who was taken into the secret and at a later time made it known to the congregation that he had appreciated the clean homes which he had found when he made his Easter visits.

There is a certain amount of preparatory work to be done in the homes as well as with the workers before the actual class work should

begin. Every teacher should establish her own mutual contacts with some foreign woman in her home beforehand. How will she do it? How will she find the leading spirit of the neighborhood, the one who will prove her greatest help or her greatest obstacle? That is for each one to work out for herself; but if she has the right spirit she will find a way. It is a good test by which to measure the teacher and her possibilities.

In the large cities, and especially since our many war-measure investigations and drives, the problem of entrance to the homes has various obstacles to overcome. Last summer during the childrens' year campaign, I heard of a baby who was very sick with rickets. I went to the home to see the mother, to urge her to bring the baby to a free clinic. I climbed seven flights of stairs on a hot August day. I rapped on the door, and a woman opened it a crack, looked at me, and said, "Good God, what do *you* want?" Do you know what was the trouble? She had been investigated, surveyed, and recruited by numberless people, each with some special thing which they were intent in putting over.

Food conservation had been necessary, but none had stopped to know this mother's need, none had had time to discover the little malnutrition baby. When entrance was finally gained, and I succeeded in making this anxious Russian mother realize that I had no other errand than to help her sick baby, she was ready to listen, and I am glad to report that she did more than listen, and that the baby was finally left with the hospital until it was cured.

So few workers have entered the foreign homes with a spirit to learn what the foreign mother can teach us out of her experiences and customs. A young domestic science teacher who was working with a group of foreign mothers taught them how to make gingerbread, a very good thing in itself. The trouble was that the teacher was very young and was having her first experience, and she felt that she had taken these mothers several generations ahead in their knowledge of the art of cooking. The mothers, in an innocent act of friendliness, taught her differently. A few days after the gingerbread lesson they sent her a large plate of delicious "stroudle," that wonderful foreign pastry that we can never learn to make with the skill that these foreign women inherited as part of their birthright. The young teacher was wise, even in her youthful inexperience, and she invited the group to teach her how to make the "stroudle." Her greatest return for this spirit of exchange came during the days which followed, and it was part of her work to teach the conservation of wheat, sugar, and other ingredients dear to the heart of all good housekeepers. These women not only were willing for the sake of the teacher to learn to use the food substitutes, but became missionaries and taught other foreign women, those who had not been will-

ing to come to "school," why and how they should use the food substitutes.

Now, having recruited our workers from the many sources available, and having trained them for the work, where shall we start the classes? Wherever a group of women are accustomed to gather, and their leisure time can be utilized for class or club work. Last year a practical and successful civics class was held on the broad sidewalk, which is in front of Rockefeller Institute in New York City. A worker, who often passed by the Institute, had noticed this large group of women sitting on the benches sunning their babies and visiting together, and observed that large numbers were the same group day after day. So the worker visited with them about the babies and the weather and other topics of mutual interest, until she won their confidence, and they came to realize that she was not only friendly, but that she had many things of value to tell them. At this point the worker suggested having a club meeting on the days which she could be with them, and talked over the problems which interested them. Thus camouflaged, she held a class in city civics for several months, and when the weather no longer made the sidewalk club practical, a series of home meetings were inaugurated and have continued through two winters, with a summer session in between. The summer classes of the Backyard Playground Association were so successful that an adjoining flat was rented, and the classes became all year-round groups. Classes in the back of the little foreign store and kitchen classes have been successful. Why should classes be held in these homely places when more attractive and comfortable places might be secured? Because they are the familiar spots, because the foreign mother is often less shy in these known surroundings, and most important of all, because they are accessible and save time and effort for the mother. Few of us can measure how much work many of these women have to do.

In a manufacturing town where the housing conditions are unusually good four-roomed bungalows had been built and were rented or sold at very reasonable prices. But if you walked along the street of these bungalow homes what would you find, a family of three or four? No. You would find a home with father and mother and three or four or more children, the youngest usually a small baby. But that would not make up the household, for the home must be paid for if the family are buying it, or money must be sent to the "old folks" in Europe, or the dreaded day of sickness must be saved up for, and so we find two, three, or four, if not more, boarders. Think what this means for the one pair of hands. This mother must get the school children ready for school and, as a rule, she has pride in sending them clean. She washes and cooks for both family and boarders, she keeps her bungalow clean. She must buy the food and keep the accounts,

as the foreign boarder pays for the food he uses and not so much a week for his board, regardless of what may be supplied. Is this not an almost endless round of work for this foreign woman, and is she to be blamed if she is not ready to go very far or spend much time or effort to secure a knowledge of English or to learn the new American ways? Notwithstanding all of these obstacles, however, these women will study English. Yes, they want to learn English for the sake of their children, and for this reason they want to learn American ways and customs. But the classes must be accessible, they must meet the mothers' uncertain leisure time, and they must be recreational as well as instructive.

If, with the foregoing in mind, we are willing to grant that we must take the initiative and go to these foreign neighbors, and that we must make our racial relationships sound and true, and in a way that the immigrant understands and respects, then I believe we must go a step farther. We must grant that a new field of labor for which our American women must be enlisted has been opened. We must grant that the training of leaders and the establishing of home classes, to bring our best American ideals and home standards, as well as a knowledge of our language, to the foreign-born woman is the task of our best American womanhood.

Mr. BUTLER. This entire subject of training teachers is now open for discussion. We will have to limit speakers to three minutes each in order to get all the light we can on this subject.

Mr. CHARLES E. FINCH, of Rochester. I want to say a word in appreciation, Mr. Chairman, of the splendid presentation of this topic which we have had this morning. I also want to emphasize the facts that have been brought out in various papers. First, the point made by Dr. Smith, namely, that out of this conference, through a smaller conference of those of us who may have had a share in the work and had various experiences in various places, we can get together and crystallize some of the things that will go by the board unless some such process as that can be resorted to. In other words, we can not do in a large meeting of this sort the thing that can be done in a small meeting. I hope that expression of Dr. Smith's with reference to gathering up the fragments, if you please, will not go unnoticed.

In the second place, I am very much interested in Dr. De Witt's statement with reference to the training. I know that he would agree with me that if his industrial workers were not trained he would rather have school-teachers who are trained. That happens to be the way we work it out in our industrial work in Rochester. We both agree thoroughly on this—you can not train people when you do not know what you are going to train them to do. You must have a definite object; you must know where you are going. If you aim at

nothing, you will accomplish nothing; we must know what we are going to do in this work. We must see that people are instructed to carry out this outline. While it will not accomplish everything, it will accomplish something, and that leads up to the third point. While we are on the way, as Brother Mahoney states it, let us not throw away the things we are doing as intermediate steps to the great, big things that we hope to do. While we are looking forward to these ideals, the notes concerning which have been sounded in this convention, let us go as far as we can in a small way. I agree with Mr. Thompson, who spoke yesterday, when he said that he did not believe in having half-breeds in connection with this work of Americanization. If you can not have a thoroughbred, take a half-breed; if you can not get a half-breed, at least have a mongrel. In other words, do what you can with your work in the community and keep it while we are moving forward toward these larger and more splendid ideas that have been brought out in this conference.

Mr. OHLINGER, of Toledo. I want to express my gratitude for the splendid presentation made by Dr. Mahoney. I have feared rather that this conference would limit itself too closely to the technique of teaching English. I think we all realize that those of the foreign born that are most apt in learning the English language, unless you put Americanism into Americanization, are the most dangerous in overturning American institutions. I can name you at least 50 men of foreign race who have learned the English language and are very able in the use of the English language; they learned it rapidly; they learned it on the East Side of New York, and those men have been the most dangerous agitators that we have in the United States against the institutions of the United States. What we must do alongside of our Americanization and the teaching of English is to put an American name into it. We can teach the foreign born when they come here that this Government of ours is a government of law, and that you can have liberty only under law. When we come to that point, Mr. Chairman, I think we must all admit, every one of us, that there is a big task of Americanization to be undertaken among our native-born Americans.

In the last few years there has been an increasing tendency to forget that our Government is a government of law and that liberty can be secured only under law and to every right there is correlated a duty. So, I say, we must be particularly careful, in the progress of this work for Americanization, that we do not forget that the basic principle in Americanism after all is duty. We have forgotten duty to a large extent. We have a declaration of rights, and we must give that to the foreign born; and at the same time that we give them our declaration of rights, do not let us forget to give them the equally important declaration of duty.

Miss ETTA V. LEIGHTON, of New York. Mr. Butler said I might ask all of you to give me something. The last speaker has about voiced what we all feel. When you go with your pupils to help them get their citizenship papers, how do you feel certain that they are attached to the principles of the Constitution, as the law requires that they shall prove they are? How do you relate the Constitution to your pupil and how do you teach civics to foreigners? I am making an investigation of methods of teaching civics to foreigners. I am especially anxious to get illustrative methods of teaching civics to foreigners who are not advanced in the use of English. I wish very much that those of the delegates who have worked out some plans along that line will be willing to talk to me between meetings about it, or in case they do not wish to do that, will you not communicate with me in New York? Of course, you know if you have a plan, it is your plan, and your credit; if you will communicate with me, Miss Etta V. Leighton, at 19 West Forty-fourth Street, New York City, you will help not only the public-school teachers who are trying to take Americanization training, but the different club women who are asking for advice also. I thank you.

Miss E. RICHARDSON, of California State Immigration Commission. I wanted to add something to what Miss Dow said about recruiting home teachers, because Miss Dow left it all in the field of the volunteer. We have gotten to the point where we realize that we must train teachers for the home and we must specialize on our teachers in the day school. It is not fair that we should leave to the mother the volunteer teachers only.

In California we have been fortunate enough to get a permissive law which makes it possible to have for every 500 units in attendance, one teacher especially trained to go into the home and teach the mother. The advantage which this teacher has is that she has already established her contact, of which Miss Dow spoke, because she goes naturally to the mother from the child. She also establishes the school as a neighborhood of the community, a neighbor to the community. She puts the school in the place of helping the community and family in all of its needs; and, last of all, she is able to give to the teachers in the school an adequate interpretation of the needs of the children through her understanding of the traditions and ideas and ideals of the parent. She does not displace the volunteer because she is able to use the volunteer on account of her superior training. I wish that if they are going to be any special meetings to discuss special subjects, we might have an opportunity—those of us who are particularly interested—to discuss this question of the foreign mother and her relation to the public schools.

Miss Dow. This is just proving what we are proving in New York, these days; that East is West—the East needs more of the West's opportunity in having the real teacher supplement the volunteers.

Mr. A. E. JENKS, of University of Minnesota. One might revert in the training of Americanization leaders other parts of the West are also interested in. It seems to be very largely overlooked in the excellent papers presented this morning. Out in the West, in the woods, in Iowa and Wisconsin and Minnesota and California, Americanization training has also been going on for a considerable length of time. For 12 years in the University of Minnesota we have been given courses on the foreign peoples in America. We also have been putting courses there on the American Negro and on others of the people in contact with the American of whom the American is going to be made or is being made to-day. Upon this foundation, fundamental intimate knowledge of peoples in America, we are building by amplification our training work for Americanization leaders. The exception is in the presentation of experts, whom we have added to the department in the university; experts who have had training in industrial Americanization work and in home Americanization work. The point is that in that training for leadership, not solely for teachers, I believe we see our way clear to put into people who would be leaders anyway, whether they were equipped or not, fundamental, enduring things which are Americanism.

The work spoken of so ably by Miss Dow is one of the fields of work which we consider particularly important. This training of the American woman in the home. She holds in her hands literally and figuratively the emotional life which is the dominant driving force in America, of the Americans of succeeding generations. We are, all of us, familiar with the fact that the mother does not control and does not train her American-speaking child when she herself has not these facts of American language and American ideals. We are all familiar with the fact that if we are going to train American youngsters we must train them through the home and primarily through the mother. So we see in a dual way the importance of the home worker and the industrial plant worker not solely for men but for men and women who are connected with industrial life, and many women of whom will continue in the industrial life and will probably never get in the home.

Mr. H. E. STONE, of Erie, Pa. We are very much interested, in Pennsylvania, in training for citizenship, but our great problem has been the opening of the door to these people, because we have so many hundreds or thousands who can not even write their own name in English. Therefore, with all appreciation of the splendid articles, I have been a little more interested in Mr. De Witt's work. We

borrowed Mr. De Witt in Pennsylvania for three months from the Ford Motor Car Co. plant. I want to be very brief and tell you what that meant to the cities of Pennsylvania, because I believe most firmly that two of the greatest problems are, first, selling the idea to the foreign born and your people in the city and to your school board, of Americanization, that you may get the funds and get the foreigners into the class.

I am not an expert in Americanization work of long experience, nor am I a man of long experience in that work. I was thrown into the work as a teacher of salesmanship, a man who had been a salesman for years, as a student of advertising, and believing it to be a publicity problem, our superintendent said, "Get busy." And we did get busy, and we found what was being done by Mr. De Witt. As soon as we found that the State of Pennsylvania could get him, we got him, and he came to Erie and trained our teachers. Let me tell you what it meant to Erie and other cities in Pennsylvania. Last year we had no trouble in getting them in through shop meetings to supplement advertising through posters. I am not much of a believer in results which you can get from the printed page from these people, even though you print it in 35 different languages. I tried it. I put out 11,000 circulars in the Polish language and got three students. I got a Polish speaker who was patriotic and eloquent and knew what he was talking about, and I went with him to a number of shops, and in less than a week, including about five meetings, I got 80 new students. That is salesmanship; that is personal persuasion. We must persuade people to purchase our product at a profit; we must get all the people to realize the importance of this thing. After we get them there, we must hold them. Last year our turnover was very big. I could shove them into the class by the hundreds and it looked good in the figures at the end of the year to have large numbers. But this year, after Mr. De Witt came to the city of Erie and trained our teachers, I want to tell you that my job was an easy one, because all I had to do was to sell them once. I did not have the job that Moses had when he led the children of Israel out of the wilderness; he had to sell them every single day when they were longing for the fleshpots of Egypt. When the teacher is trained to do the job, to put the pep into it, then that teacher, with that pep, the teacher with the ability to put the air under the wings, as our good superintendent likes to call it, gives them the glad hand when they come in and when they go out, to mix and mingle with them. When we have teachers trained to open the door, then we can profit by all of this valuable instruction. We must have teachers trained to do that and trained to hold them after somebody has sold the idea to them of coming into the

school. I believe there is not an industrial worker, business man, superintendent, or teacher here who knows anything about advertising or salesmanship who will not recognize it from beginning to end. We have something we must put across, that we must sell, that we must persuade these people to take.

Miss AGHAONIE Y. YEGHENIAN, of New York City. I think it would be good for you to hear a foreigner speak on the subject. I am very much interested in the training of the public-school teacher from the point of view of approaching the mother. I want to make a suggestion to make it a part of the scheme to train not only a special group of public-school teachers as experts, but every single public-school teacher who is especially teaching in those centers where there is a large foreign population. In the program there should be not only the study of the psychology of the pupil alone but the study of the psychology of the parents of the pupil, and if possible the grandparents of the pupil. A few days ago, only last Thursday, I went to a public school with an Armenian mother, on the East Side of New York City, especially in the neighborhood where there is a large Armenian population. She wanted to get her three children who have been in that school, and we went into the principal's office, and I told her the purpose of our visit. She looked at us with a look of mixed compassion and a sense of superiority in her eyes, and she said, "Yes, I know the children." She first said to the mother, "Have you bought a Liberty bond?" And she said she had. She asked her where she bought it from, and she told her she had bought it from the Armenian Church. She said, "I never saw anything like you. You people are always speaking of your own nationality." I said, "Yes; it is too bad, but there are so many different agencies approaching these people to buy Liberty bonds, and it is the same source, the organization in the Armenian Church, and the same committee has an organization for the Liberty bonds." All of these people want to make a showing; if they do not go and buy these bonds from the Armenians, they will not be able to say to America what they have done.

I said, "You do not seem to realize that it is an American bond the woman has bought." She said, "That does not make any difference." Then, when she was going upstairs to bring the children, and the poor mother with tears in her eyes, she brought the children down and I looked at her and I said, "Thank you." She said, "You are welcome," and she closed the door with a bang. That mother did not speak English, and I thought she would not like to learn the process of "closing the door" in English.

Mrs. ALLEN CHAMBERLAIN, of Boston. I would like to speak of the second generation and the opportunity they had for the coming teacher. They know their own races, their own background, and

these girls are training for commercial positions when they could very well be trained as teachers of their own people. I have interviewed several of the normal-school superintendents in Massachusetts, finding sometimes that even when they become teachers they have not been put in districts where their own people were. Sometimes they have wished themselves to be put in these districts and they have not been. I think there is a very fertile field and a great opportunity as well as a duty for these young people to become teachers of their own races in Americanization work.

Miss RHEA A. M. GARVEY, of Washington. We have so recognized the absolute necessity of home teaching in this work among the foreign people that in our schools we have four teachers who are giving practically all of the day to this work, and three of them are having their classes both in the homes of the people and in the schools. We are combining the two methods. We found that it was absolutely necessary for the maintenance of attendance and for the knowledge of the background of these people. It seems to me that that is a method that must of necessity be introduced in all systems where foreign people are taught.

Mr. E. C. VERMILLION, of Firestone Tire Co., Akron, Ohio. I want to compliment Mr. De Witt on his paper. Being connected with an industrial school, I would like to take exception to one or two points.

He says he does not like to have public-school teachers because they are too tired. I agree with him absolutely. Neither do I like teachers from the industrial plants for exactly the same reason. Now, we have over in Akron what we think is the solution of the problem.

I believe that out of this we are going to get something where we can get some real, definite plan. But we must centralize this work. We must, in every community, centralize this work. In the city of Akron, in our county, we operate under the board of education. Every industry is behind the board of education; every agency in the city is behind the board of education. Our foreign friends in charge of the foreign churches are a little slow, some of them; but they are coming, and the board of education has placed a separate department in charge of an assistant superintendent of schools, who has furnished to the industry teachers whom he has trained. He furnished to our industry a teacher who teaches in our factory school in the afternoon and teaches in the home school at night; another teacher that teaches in our factory school in the afternoon and teaches in the Central High School at night in the night class.

It seems to me we are going to have to centralize this thing. A teacher equipped for home duty must be a teacher that can be called

into the night school or can be called into the factory school. When we get this system of cooperation and pulling together on this thing we furnish the product from the industries in a very large measure for you, and we are perfectly willing to do it to the last degree; but let us get the thing systematized and down to a point with one head, where we know exactly to what end we are working.

Mr. SPENCER, of St. Louis. Closely connected with this question of training teachers to do this work is the matter of pay for the teachers who are going to do the work. If you want to get the best teachers to take this training, you must put before them the fact that when they have the training they can earn the best salary. Look at the night school salaries all over this country and you will find the widest sort of variation. You will find a minimum of \$1.50 in some places and \$3 in other places, with a maximum of \$3 in the first group and up as high as \$5 in the second group. Comparatively few of the salaries are paid for teaching foreigners English or teaching American citizenship to the foreign born. I think one thing we should particularly stress here is the fact that no work done in evening or part-time or extension schools is of more importance than the work of teaching the foreigner. I am very glad that I had some small measure in raising that in St. Louis this year, that the teachers of the foreign born are paid \$4.50, which is the maximum in St. Louis.

Miss MARY S. MUGAN, assistant superintendent of schools, Fall River, Mass. To borrow from the people in the industries, I have an idea to sell. We believe that the schools of a democracy should educate any person that needs to be educated for the safety of the democracy as well as for his happiness and intelligence as a citizen. We also believe that there should be a special trained force in every public-school system for this work. One of these ideas is the corollary of the other.

I had these ideas, and, as I say, I could not sell them to our school board unless I made a practical application of them, as some of you need to do. We have in our city, fortunately—I do not like to say too much about it—a teacher who answers all of the requirements that Mr. Mahoney spoke of this morning. She has made a study of the problem for more than 18 years; she teaches with her heart as well as her head. She does not disdain to go into the homes and be a true friend to all kinds of new Americans. She knows how, to use the expression again, to sell what she has. She knows how to get it across, and she knows, above all, how to keep her pupils and increase the numbers of her class. I asked the school board to allow me to take her out of the regular work and put her on this work especially and to allow me to confer with her and to give us carte

blanche to arrange her time. They accepted that proposition, and I will give you a description of one of her weeks.

At 8 o'clock on Monday morning she meets in a clubroom, a room off of a regular clubroom, a group of Portuguese mill firemen, men who are extremely hard to reach; she is teaching them to speak and read and write English. These mill firemen are on ships; I can not tell you their exact hours. It is more convenient for them to come one week at 8 o'clock in the morning and one week at 2 o'clock in the afternoon, two weeks from that time. At 11 o'clock on that morning she goes into one of the homes and has a small class of women; in the afternoon she meets a group of French-Canadian women, and they took lessons all last summer under her and they are enthusiastic; they wanted to come back again. The next day she goes out and meets a group of Jewish women in a school building, and then again meets a group of mill workers in the morning. That is her week, day after day. What does she do in the meantime? She recruits her classes, going into the homes. She works especially with the foreign-language press, who have given her most valuable help. I notice that some one said they are slow to help. In our city they have done more for us than anybody else has done. They are constantly giving us the names of groups of people who wish instruction. That is just an example of the kind of person we are going to have. The schools of the future are going to have a number of such teachers as that, supervised by regularly trained supervisors for that particular kind of work.

Mrs. L. C. BARNES, of New York. In the paper presented by Mr. Mahoney there was given so precisely the needs for this work, the lack of that training which we all recognize is so essential, and there was given also very definitely, point after point, it seems to me, and if we could have that paper in print for circulation among our constituents at home, it would do a great deal to help us who are doing special work to rally the forces needed to that service, and, if it is in order, I would move that we ask for the immediate printing and distribution of that paper.

Mr. BUTLER. I am afraid that is not in order. I fear there are large groups who will want every paper printed immediately. We will get them as quickly as we can.

The time has come to adjourn. The advisory committee in charge of this conference will please meet at luncheon this noon to take up this matter of appointing committees to digest this material.

Another thing, those of you who have things you would like to have presented to this conference, if you will take the trouble to write me, I will see that they are given as much consideration as though they are spoken here.

(Thereupon the conference adjourned until 2 o'clock p. m.)

AFTERNOON SESSION.

Mr. BUTLER. This afternoon, from the purely educational phase we are blending into the industrial. The next papers will cover the promotion of education in industry, covering presumably the best methods of interesting industry in providing educational facilities, the organization of those facilities, the administration, the cooperation with public-school authorities, and similar matters.

The promotion of education in industry is divided into four phases—industrial establishments, mining districts, agricultural sections, and lumber camps, each of them presenting a different phase of the problem.

The first speaker is Mr. W. M. Roberts, assistant superintendent of schools, of Chicago, Ill.

PROMOTION OF EDUCATION IN INDUSTRY.

(Address of Mr. W. M. Roberts, Assistant Superintendent of Schools, Chicago, Ill.)

The immigrant comes to the United States to better his condition, and his first endeavor is to secure employment, in order to maintain himself and family. The "job" therefore furnishes for him the first point of contact with American life, and the employer is the first one with whom he deals who has any vital connection with the dominant purpose for which he came.

It is important, therefore, that he start right with the job and with the employer.

Before he reaches this country he has anticipated trouble and embarrassment because of his ignorance of the language. It would seem to him quite reasonable, almost a matter of course, that an American employer would have his business conducted in the language of the country. If he were told at the time of his first application for a job that he could have the job but that he must begin at once to acquire the language so as to be able in a reasonable time to understand the oral or written instructions given in English, he would see no reason to object. The average immigrant, just arrived in the country, would probably feel that a favor had been bestowed in the giving of the job in advance of learning the language.

If, however, he should go to live in a settlement of his former countrymen, in a large city, and should secure employment in a factory where many of them work, and where foremen who speak the foreign language are employed, and a knowledge of English is not necessary because of that fact, he finds no necessity and no incentive either when at work or at home, to learn the language. Now, if later because of a change of employment or a change of policy on the

part of the employer, he is required to take up the study of English, he may look on this as an unwarranted and unreasonable alteration in the conditions of his employment, and may resent it.

It is just this change of policy that will have to be made on the part of the management of the industries employing large numbers of the foreign-born before much progress can be made in the Americanization of their employees.

If the employers representing the dominant industries in any industrial city remain indifferent as to whether or not the men know the language, it would require extraordinary effort on the part of other agencies in the community to get them started to learning English.

The domestic questions raised by the war have caused more attention to be given to the problem of the resident aliens than ever before. They are found living in compact settlements in the cities and employed in the great industries. In spite of all of the social agencies working upon and with them—including the evening school and the social settlement, large numbers of the foreign born remain unacquainted with the language of the country, and apparently as foreign in feeling as when they first arrived.

The war measures, including the successive drives for the sale of bonds, the appeals for support of the Red Cross and other war agencies, the work of the Food Administration, and most of all the draft, penetrated and literally shocked into national consciousness the large and dense groups of practically alien people. When they finally found themselves, they saw and we saw that they were with the United States, regardless of former affiliations. It took work, and hard work, to crystalize and mass this feeling of national unity on the part of the alien born. It should never be necessary to do it again.

It is evident that the evening school, which has been considered as furnishing abundant opportunity for the foreign born to learn the language, has not reached all of them. It does not reach the indifferent, and evening schools are not always convenient of access even to those anxious to learn. The men in large plants scatter at the close of the day to their homes, some of them in sparsely settled districts far from evening school. To provide instruction for them at the plant, therefore would seem to be the logical solution of this difficulty, and this has been attempted in many parts of the country. It is reported that there are over 800 industrial plants in the United States which have either themselves undertaken the work of teaching the language, or are cooperating with the public schools, the Y. M. C. A. and other agencies in the establishment of classes for the purpose, to be held at some convenient place in the evening—or during

the day at the plant. The work may be said to have just begun, but many plants and many communities not heretofore interested have heard of it and are asking for information. Whatever is put forth as the result of this conference should not only tell the story of what has been done, but what led to success or failure where the work has been attempted.

This paper will not attempt to cover the whole question of the promotion of education of the foreign born in industry, but to touch upon a few things that experience shows are fundamental, in the hope that in the general discussion adequate attention will be given to what has been omitted because of the limited time allowed for this presentation.

The experiences growing out of the war have shown that the foreigner would now like to be called an American; that he would prefer to speak English at the shop and in the street if he could, and that he has not learned largely because it was not required of him in the shop and was not necessary at home, and that he could get all the news in his foreign-language newspaper. He does not object to learning the language, if it is made convenient, and if an opportunity is offered to study during the day at the shop he usually accepts it with some satisfaction. This applies to the indifferent, the class the evening school has not reached. The kind of man usually attracted to the evenings school is not only willing, but glad of the chance to learn at the factory. For this reason it is better for the management to have the proposition to have instruction given in the factory come before the employees as an opportunity rather than as a requirement.

If I may be pardoned, I would like to read a quotation from an address delivered in Chicago by a representative of the management of one of Chicago's largest industries, as follows:

I would like to see the time come that no man should be allowed to continue to work in American industrial organizations unless he spoke and read the English language, and unless he was an American citizen. I do not mean that no man should be given employment, but that it should be a condition of employment that a man should be in process of becoming an intelligent citizen, and that it should be insisted upon that within a reasonable length of time he should read and write and that he should have taken out his first and second papers.

The management may, and in my opinion it should, cause it to be understood that every man is expected to learn English, but it is better to leave to the man the choice of agencies. The factory class can then be offered as the firm's way of providing a method more convenient to all concerned than any other within reach of their employees, and that without cost to the employees.

The Americans have acquired the habit of making a "drive" when any enterprise of general or local import is to be "put over." The

promotion of Americanization in industry has not been an exception. I am convinced, however, that in this matter the vigorous community "drive," with its great publicity and with its inevitable reflection, by implication, upon the patriotism of the alien residents, is not the best way to begin. A better way is to have one or more, or at least one, industry begin quietly and quite as a matter between the management and the employees. To repeat what has already been said, the management may, of course, make it understood that they want the employees to acquire the knowledge, but that the privilege of learning English during the day at the plant is offered on the ground that existing facilities in the community are not sufficient, or are not convenient. Nothing succeeds like success, and when such a class is found to be in progress in an important industry it is not long until the others, particularly industries in competing lines, either competing for labor or for the local market, or both, fall into line.

Once forceful personality, or a small working committee, engaged in selling this proposition to one establishment after another, or to groups of industries organized for trade purposes, is to be preferred to a regiment of copy writers and speakers. The work of the Americanization committee of the Chicago Association of Commerce may be cited as an illustration of this method. This committee presented to the members of the association, by mail, the idea of having Americanization classes organized in their plants, and asked them to reply if interested.

From among the firms replying favorably the committee selected those showing the most promise, and members of the committee called in person upon the heads of the firms to talk over details. In this way one large industry after another, some of them the largest of their kind in the world, was induced to give the plan a trial. When any industry had definitely determined to begin the work, a representative of the superintendent of schools visited the factory to inspect the facilities offered, suggest necessary additions to the equipment, and to set a time to begin. Fifty-seven groups or classes have been organized to date in 26 industrial plants, and without exception, so far as I can learn, with the most hearty good will of the people in the classes. There has been no hurrah, and no impression created that the association of commerce is saving the Nation. The same quiet and effective method has been pursued by the Y. M. C. A., which after getting the classes organized turns them over to the public school authorities.

Of course, if the quiet and businesslike method of procedure does not bring results, either because the right person or the right kind of committees are not on the job, or the wrong kind of employers are on their jobs, the necessity may exist for awaking the public conscience by what we have come to call a "drive," in which case, of course,

there is much publicity and much jumping on people who are thought to be blocking the game.

All of the teaching, under any plan for carrying on classes in the industrial plants should be under the direction of the public schools. Only in this way can all parties concerned—the employer, the employee, and the public—be certain that the work is wholly disinterested.

One item of minor detail should here be emphasized, because sometimes it becomes a matter of great moment. There must be some one delegated by the factory management to see that all obligations assumed by the plant are fully carried out, and this person must always be on the job. It will not do merely for him to say, "there is the room and the men are at liberty to come at the agreed time." The most satisfactory arrangement is to have the general responsibility vested in a member of the employment department, or welfare department, under whose direction an employee, such as a foreman, timekeeper, or one of the men of the group taking instructions, is responsible for seeing that the room is always in order; that reports wanted by the management are made; that at the close of the lesson the door is locked, books and materials put away safely, and all is ready for factory use next day. Such attendants are usually paid a small amount in overtime for this service. Their help is at times exceedingly valuable. They relieve the teacher of responsibility when complaints are made that the room was not left in proper condition for use for other purposes between class periods.

The school authorities, which in practice may be the teacher only, must be left free to direct the course of instruction so that the dominant needs of the men may be fully met.

While in general the methods of teaching that have proven successful in evening school may be used to advantage, the lessons must be adapted to the time conditions. Evening schools are in session for two hours, but many factory lessons are less than an hour in length—in a few cases the period is half an hour. A half-hour lesson will naturally differ in intensity of application from one of an hour in length. The unit of instruction must be shortened, while there is less time for review and less for individual work. This requires the preparation of short unit lessons having but a few new words and having a very limited range of ideas, but complete in themselves, and having a real content. Lessons of this kind will well repay the labor involved in their preparation.

If we want to be of the largest service to the industrial worker—and I take it we all do—we must help him to acquire the language of his occupation. One of the reasons the employer has given for wishing him to learn English is that he wants him to understand when spoken to in English about his work.

The things taught, then, must be of two kinds. The man must be educated in the language of the industry, and he must also be brought up, if possible, to the average level of intelligence of an American community about America and things American; that is, he must know something of the geography, history, and institutions of the country and be prepared in feeling for participation in American life.

The easiest and most natural beginning, and the one most helpful, is to give the English of his occupation, but the teacher usually finds it necessary to do otherwise.

The difficulty is to find teachers sufficiently well versed in the language of the occupation to prepare lessons for that part of the instruction. Here we must invite the cooperation of the management in the drafting of the necessary subject matter. What is wanted from the factory management is clear statements of the things to be learned. The language used by the expert who prepares the material to be taught may be as technical as he chooses to make it; his chief care should be to see that the information is essential, is fundamental, and is within the range of the employee's duties or responsibilities.

It can then be taken in hand by a nontechnical teacher, the statements reduced to teachable terms suitable to the student's advancement in the use of English, and in that form be used for instruction purposes. Here is the place, in a departmental system of instruction in a plant school, for the trained teacher secured from the plant.

I have on my desk a primer prepared by the management of a large steel plant, with the assistance of Y. M. C. A. teachers. It is now the duty of the teaching force to put the lessons into teachable English suitable to the advancement the men have made in their study. The lessons concern safety, first aid, signs and warnings, tools and appliances, and some essential processes.

These plant language lessons are followed by a brief survey of the work of the plant, from the ore mines to the distribution and use of the finished product.

From this point on, if the work has been reasonably well done, the foreign-born workman with intelligence and the will to rise finds that he has an equal chance with the American-born workman. The obstructions to progress caused by his ignorance of the language have been removed, and his further progress in Americanization depends upon the agencies existing in the community in which he lives. Further steps in Americanization of the industrial worker within the plant usually involves the process of Americanizing the plant.

When the language barrier has been removed, the foreign-born workman is then in the field of industrial education or in education

general. Those who have a command of English crowd the evening classes in the academic and technical high schools, and their way up is the common road open to all Americans.

Mr. BUTLER. The next phase of the problem is one relating to the mining industry, and its peculiar phases make it difficult to reach; and that is to be presented to us by a man from the mining districts—Mr. S. E. Weber, superintendent of schools, Scranton, Pa.

PROMOTION OF EDUCATION IN THE MINES.

Address of Mr. S. E. WEBER, superintendent of schools, Scranton, Pa.

The Great War has made the problem of Americanization nation wide. Literacy and loyalty are its symbols. Native and foreign born are included in its scope. Its processes develop with the crystallization of a national public opinion, including the home, the church, the school, the press, the public forum, society, the employer, the employee, and the neighbor. In consequence, its movements are slow.

Some of us are disappointed if great results do not follow our efforts of a fortnight. Our efforts are like a flash in a pan. Our enthusiasm vanishes as quickly as it appears. Such effort and enthusiasm are not worthy of the Americanization movement. They do not reach its deeper currents. To be of permanent value, effort and enthusiasm must be accompanied by a definite plan of procedure based on known conditions, must rest on fundamental principles of human behavior, and must brook neither discouragement nor any form of opposition.

Recently the sight of large groups of non-English-speaking men, most of them residents of this country for more than a dozen years, having every appearance of recent arrivals from Europe, convinced me that we had thus far done little to meet the issue. It had given us no general concern. But the experiences of the war have suddenly brought us face to face with it. To meet it successfully requires vigorous action on the part of the State and National Governments, as well as the cooperation of every other human agency. We must insist hereafter that those who do not speak our language and have not become identified with us as citizens speedily learn the American language and take steps leading to American citizenship.

To-day the greatest single achievement in Americanization is found in the complete amalgamation wrought in the children of the immigrant by the public schools of the United States. Another link in the chain is the enactment and the enforcement of State laws requiring the elementary school subjects, with special emphasis on the

history and civics of the United States, in both private and public elementary schools, to be taught in the English language only and by teachers whose loyalty is above question. The taking of this precautionary measure will limit the problem of Americanization to the adult. In Scranton, we believe that adequate provision should first be made for the instruction of American youth in the American language, in American traditions, customs, and ideals, and then their permanent assimilation in American life is assured.

The question then is, "How shall we reach the adult who can't speak English?" This is at once a local problem.

Last June the Scranton school district, through its Bureau of Compulsory Education, took a census of all non-English-speaking people over 16 years of age at the same time the regular school census was taken. The following items were asked for:

Name in full; age; sex; address; present employer and place of employment; nationality; where born; how long in United States ——— or native; naturalized ——— first papers; speaks English; speaks what languages; reads or writes what languages; property owner ——— lessee; contemplates return to old country after war; are you willing to attend night school?

The name of the employer enabled us to seek his cooperation in our efforts to reach the non-English-speaking employees. Duplicate lists of such employees were given to each employer, accompanied by a personal request in each case that he check the lists by his office records, keep a corrected copy for himself and send the other to the office of the superintendent of schools. With no exception the request was promptly complied with.

I should say in passing that the problem of reaching coal miners whose pay depends directly on what they produce is somewhat different from the problem of reaching persons who are employed by the day and who may be reached more easily if the instruction is a part of the working day and is given on the employer's time and at the employer's expense.

In view of this situation we had to govern ourselves accordingly. The board of education authorized the superintendent of schools to extend an invitation to every coal operator and mine superintendent in the district to attend a general meeting held for the discussion of Americanizing their employees. Eighty men were in attendance, including every employer of non-English-speaking labor. Prior to the meeting Mr. C. C. DeWitt, of the Ford Motor Co., assistant to E. E. Bach, Pennsylvania director of Americanization, and the superintendent of schools, visited such employers in their offices. The meeting was addressed by both of us, by several of the employers, and by a number of other public spirited citizens.

The first tangible result of the meeting was the assembling of groups of men by mine superintendents of the Delaware, Lackawanna & Western Coal Co. and the Scranton Coal Co. and going with them to the nearest public night school. The larger share of the interest taken in this movement by these companies is due to Mr. W. W. Inglis, general superintendent of the Delaware, Lackawanna and Western Coal Co., and Mr. W. L. Allen, general superintendent of the Scranton Coal Co.

After the men once report to a school the matter of holding them rests jointly with the school and the employer. As an incentive to regular attendance, each night school student is required to pay an enrollment fee of \$1, which is returned to him if he attends 70 per cent of the time the night schools remain in session. Regular attendance reports are made to the employer by the assistant supervisor of night schools, Mr. T. W. Griffiths. Employers take cognizance of such attendance on the part of their employees and commend them for it. Another incentive is the night school button given to each student. This button carries the inscription: "The American language for all. Student in the Scranton public evening schools."

The solution of the problem of Americanization is a national and State function. The Nation and the State must provide the necessary safeguards for their own protection, preservation, and progress.

Once more the public school is sought out as the commonly accepted bulwark of society. It is the one institution that belongs to all the people, supported by them, nonpartisan, holding the confidence of all classes. It alone is in position to make an impartial appeal to the non-English-speaking element in the community. No one church or society can reach all classes. The employer does not care to have his motives questioned, as they might be if he inaugurated courses of instruction in Americanization. The Y. M. C. A. is obliged to charge a fee for its services or else incur a deficit. Hence, the lot falls to the public school.

The Scranton survey, as interpreted by the supervisor of evening schools, Mr. Thomas Francis, shows that six out of every ten non-English-speaking persons have made no attempt to become citizens. Seventy-five per cent of them are unnaturalized. More than 70 per cent of those unnaturalized have been residents of this country for more than a dozen years. Twenty per cent of them are property owners. More than one-half of them are wholly illiterate, unable to read or write in any language. If they are to be reached, the public school must reach them.

With this end in view, the Scranton school board has given the superintendent of schools carte blanche authority to open as many evening and afternoon classes as the demand seems to warrant. We

try to keep the average attendance at 15 or above for each teacher assigned. In a few cases the number is even below 15.

Our teachers are carefully selected from our regular teaching force. A considerable number of them have taken Dr. Goldberger's course in Columbia University. Teachers are kept on the job as long as they demonstrate their ability to hold their students. A knowledge of this practice puts them on their mettle from the time they are assigned as teachers of Americanization classes. We do not assign teachers to these classes to enable them to add a few dollars to their regular salary. Our night school teachers are among the very best in the service. The effect of a single unfortunate assignment is incalculable. I sometimes wonder whether it would not be a valuable experiment occasionally to waive the enforcement of the compulsory attendance law in our day schools and test the ability of our day school teachers to hold their pupils. The only object in raising the foregoing question is to emphasize the need of having the best teachers available for the instruction of non-English-speaking persons.

One of the most encouraging factors in our Americanization work in Scranton is the assistance we have received from Bishop M. J. Hoban, of the Catholic diocese including Scranton. Through his instructions the priests of non-English parishes urged their parishioners to take advantage of the afternoon and evening classes established for them by the Scranton School Board.

The Lackawanna County Committee of Public Defense, under the chairmanship of Col. L. A. Watres, and the Civic Bureau of the Board of Trade, under the chairmanship of Mr. John H. Brooks, contributed most effectively to the furtherance of the movement.

The Bureau of Naturalization, under the direction of Mr. Richard K. Campbell, has greatly stimulated the Americanization movement in Scranton by its issuance of a naturalization certificate awarded by the bureau to an applicant for citizenship who has passed a satisfactory examination set by the public school authorities. A copy of this certificate is displayed in every night school class. Examinations for this certificate were held April 10. Public graduation exercises for those who passed the examination were held April 24. The Federal examiner accepts these certificates in lieu of his usual examination.

The Bureau of Naturalization has aided us still further by sending one of its representatives, Mr. H. A. Willson, to Scranton to canvass all employees who have taken no steps to become citizens. The work was started with the Delaware & Hudson Coal Co. Mr. Charles Dorrance and Mr. R. Y. Williams, of this company, were so enthusiastic in their cooperation that they supplied the necessary clerical help to make the records. At night our night school teachers

would meet the men whose records had been taken during the day, at the colliery, and conduct them to the Federal Building to take the oath of declaration. From September 1, 1918, to March 18, 1919, 560 men declared their intentions to become American citizens. During the same period 471 filed their petitions to become citizens. Thus the Federal Government and the public-school authorities have joined hands in reaching those whom only selfish interests heretofore noticed.

Scranton is one of the pioneer cities, if not the pioneer city, which saw the necessity of reaching the non-English-speaking mother through the public schools. It seemed to us that she had been neglected most. Her husband and children grew away from her in knowledge and experiences of American life. Her husband at work, in the club, and on the street and her children in school and on the street come in contact daily with American life, while she at home remains isolated in an environment seldom penetrated by those outside of her own household.

One point of contact had been made years ago when the kindergartners of the Scranton public schools organized monthly meetings with the mothers of the children in their kindergartens. A year ago last October we started two afternoon classes for non-English-speaking women in two of our kindergartens. This year we have four afternoon classes and four evening classes for women. These classes meet for two hours on Monday, Tuesday, Wednesday, and Thursday from 2 to 4 p.m. or from 7.30 to 9.30 p.m. All of the teachers in charge of them are teachers trained for this work.

Before the opening of evening schools last fall all of the women's organizations assisted in making a city-wide canvass of all the homes of non-English-speaking women. A three weeks' period of influenza epidemic interfered with the date of opening and, in consequence, with the results of the canvass. It is hoped that the efforts of the different women's organizations will lead to the establishment of a permanent cooperative relationship between the members of such organizations and their non-English-speaking neighbors.

The following books are used in the grade evening schools:

1. English for Foreigners (I and II), by Sara R. O'Brien; Houghton, Mifflin Co., Boston.
2. English for Coming Citizens, by H. H. Goldberger; Scribner's Sons, New York.
3. Everyday Language Lessons, by Markowitz & Starr; American Book Co., New York.
4. Outlines Issued by the Bureau of Education; Washington, D. C.
5. Student's Textbook, by Raymond F. Crist, deputy commissioner of naturalization; United States Department of Labor, Bureau of Naturalization.

6. English for Foreign Women by Ruth Austin; American Book Co., New York.

7. Lessons written by teachers after the plan followed by Mr. C. C. DeWitt in the Ford School for Foreigners.

If you should ask me how to reach the non-English-speaking adult, I would answer that a number of elements are necessary. The most essential are:

1. Boards of education and superintendents of schools who will vigorously attack the problem.

2. Teachers who feel keenly the possibilities for rendering patriotic service.

3. Employers who place the touch of human sympathy above material gain.

4. Cooperation on the part of the leaders of churches attended by non-English-speaking people.

5. Personal visits to the homes of non-English-speaking people by persons who seek to establish genuine ties of companionship.

Among the less essential elements may be mentioned advertisements and editorials in American and foreign-language newspapers; personal letters written by leading American citizens of foreign birth to others of their own nationality; distribution of dodgers announcing the opening of classes, among public school pupils of foreign parentage; posters printed in a number of different languages displayed in shops, stores, and industries; and talks on Americanization and evening schools given by night school-teachers before patriotic societies, lodges, congregations, and mill workers.

The foregoing, in brief, covers the ground of our endeavors to further the Americanization movement in Scranton.

Mr. BUTLER. The next phase of this is the great phase of the agricultural sections. Mr. Peter A. Speek, of the Library of Congress, who has been making a study of the agricultural phase of this problem for the Carnegie Corporation in its Americanization study, will address us.

PROMOTION OF EDUCATION IN THE AGRICULTURAL SECTIONS.

(Address of Mr. PETER A. SPEEK, in charge of Slavic section, Library of Congress, Washington, D. C.)

The term "Americanization" is used both in a narrower sense, namely, Americanization as applied to our immigrant population only, and in a broader sense, Americanization as applied to everybody, natives and immigrants alike, which means Americanization of America. This broader term embraces the whole national life in all its conditions and tendencies and forms of expression.

When I accepted the invitation of the Americanization study to make a field investigation of rural developments from the viewpoint of Americanization a year ago, I was certain that the study must be conducted in relation to the immigrant colonies only. But my first experience in the field study convinced me that a broader scope is inevitable. For instance, looking into the conditions of the immigrants in relation to their acquisition of land necessarily led me to the general land question, land policies, land laws, land-dealing methods, etc. The same, and even in a more striking way, occurred with my field study of immigrant education in the rural districts. It soon appeared to be the question of general public education in rural communities, regardless of their racial composition.

In reference to the educational agencies operating in the rural districts, I will speak in main of my own personal observations and conclusions made during my field investigation, leaving out the statistical data, descriptions, and conclusions of authorities already published, as these sources are available to all. I also assume that the audience is familiar with the educational conditions as they are. Therefore I will dwell in this short paper mainly on the suggestion of measures for the promotion of rural education from the viewpoint of Americanization of the rural immigrant colonies.

From this viewpoint the problem of education is acutest in the large colonies of the immigrant settlers, and especially in the States where the immigrants, or, one might say, the "foreigners," including un-Americanized second and third generations, constitute a large majority of the rural population. The Americanization of immigrants scattered singly or in small groups among the natives is less pressing on account of the direct and constant contact of these immigrants with the American environment. But in many cases a whole county or even a number of neighboring counties are populated by immigrants of the same nationality, who elect their own local public officials, put up their own country towns, with their own bankers, judges, storekeepers, newspapers, schools, and churches. These are the places from which came a considerable number of the American-born drafted men who could not write, speak, or even understand English.

These foreign provinces in our agricultural sections can be explained by the fact that the immigrants were let into the "melting pot" with the expectation that this magic pot would take care of them, assist them, properly distribute them, educate them; that is, melt them into Americans in short order. Now the immigrants settled on land can not be easily redistributed, but America can reach them, among other ways, through education, through a better and more popular education.

RURAL EDUCATIONAL AGENCIES.

The term "education" as applied especially to the rural population is a very broad one. It comprises everything which helps the people materially as well as mentally and spiritually, and to secure these ends there are a number of educational agencies at work. The most important of them are public and private schools, libraries, community halls, and instructors in agriculture.

THE RURAL PUBLIC SCHOOL.

Among all the existing educational agencies in the rural communities the school is the foremost, and yet in spite of the enormous task intrusted to it, it is neglected and allowed to run behind the times. It not only can not adequately Americanize immigrant children, but it can not even root out illiteracy from the rural population in general.

To summarize its present weak points: The great majority of the rural schools are still one-teacher schools, with children of all grades taught by the same teacher, in which it is apparent that each child can not get direct and efficient training from the teacher. Consolidated schools, with their great advantages, are just beginning to appear in greater numbers in the country districts. Attendance is not properly enforced and school terms are often too short. The school program is not adjusted to the needs of the rural population. The school administration is inadequate. The rural teacher is unequal to her task; she is usually a young girl of from 18 to 20 years of age, who seldom continues to teach longer than two or three years, and who has not had sufficient training for her work. She is not capable of interpreting America, American history and ideals to her pupils. She has no influence upon the surrounding community, particularly in cases where the community is composed solely of immigrants. The teachers complained to me of low salaries, hardships in handling boys, hardships in finding suitable living quarters, and not one claimed to make teaching a life profession, but regarded it as only a stepping stone to some more desirable occupation.

As to measures to secure effective rural schools, I offer the following outline.

CONSOLIDATION.

The one-teacher school has to go. The sooner consolidation is completed the better. Under this new system the country child is given the advantage of large, fully equipped graded schools. With the provision for the transportation of children and for the serving of hot lunches the last barrier to consolidation appears to be done away with.

THE RURAL SCHOOL TEACHER.

The great need is for an efficient teacher, a professional or life-time teacher who will stay more or less permanently in the same school. There are several courses the adoption of which should lead to this end.

First, it is essential that special training for rural public school teachers be introduced in the colleges, that special rural normal schools be established, and that rural teacher training classes be attached to the rural high schools and to selected city high schools. As applicants for these training classes and courses, the rural born and bred students may well be preferred to those of the city. At least a general high-school education, two or three years of training in teaching methods, practical and theoretical acquaintance with agriculture, with library work, with first aid, and with recreation and community activities should be the minimum requirements for candidates to teachership in the rural public schools.

Second, the rural teachers must receive a satisfactory, living salary throughout the calendar year, the salary to be increased as the years of service increase. A pension for old age and accident and health insurance are provisions likely to win a more contented body of teachers. At the school houses there must be established teacherages; that is, small experimental farms with family living houses for the teachers.

SCHOOL TERMS AND SCHOOL ATTENDANCE.

It is a fact that school attendance is much poorer in the agricultural sections than in the industrial centers. In some sections of the country the proportion of rural children of school age who do not go to school at all runs as high as 36 per cent. For a number of reasons, the children of immigrant settlers attend school even less regularly than do those of native farmers. Pupils are likely to be withdrawn for farm work at any time and especially during the busy seasons. The unfortunate results of interrupted attendance are magnified by the fact that although the legal school year varies from seven to nine months, in many localities the school session covers actually only five or six months.

These defects in attendance could, I think, be remedied mainly by the institution of one far-reaching change in the rural school system, and that is, that the school year be made to coincide with the calendar year, with a number of short vacations during the time of special farming seasons, such as planting in the spring and harvesting in the fall, the work the children do for their parents during these vacations to be considered a part of their school curriculum. They

would report on their work to the school and receive instructions there how to do the work in a more efficient way, and at times the teacher would make inspection and instruction tours in the district during the vacations. A year's course might be given as follows: During the winter, general education—language, elements of abstract sciences, etc.; and during the summer, applied sciences, agriculture, animal and plant life, etc.

Each child must be compelled to attend the public school, or a private school which meets the requirements of the public school, until he has completed the elementary school education. This attendance requirement must be rigidly enforced throughout the country, and this will be possible if the local school authorities, in the enforcement of the law, are made more independent of the will of the parents in their districts.

SCHOOL PROGRAM.

There is widespread dissatisfaction with the school program among the rural population. The farmers say that no practical training is given to their children. They feel that the teaching is aimed to prepare the children for high schools and colleges only, not giving them a cycle of elementary education complete in itself and adapted to country needs, and yet only a very small percentage of the children in the rural elementary schools enter high school. If the children who do not enter high school remain on the farms they have secured almost no practical training for rural life, either as farmers or farm laborers.

This criticism, I felt, was true to a large extent. The present program has to be changed so that it will contain, in addition to the general cultural education, a training of children for rural life.

In connection with the program it must be understood that all teaching should be conducted in English and that no foreign tongue should be taught in the elementary public schools.

SCHOOL ADMINISTRATION.

The administration of the rural schools is inefficient, especially the local school inspection and direction. A county superintendent or inspector, when he is appointed, is often a political appointee, and, when he is elected by popular vote, depends entirely upon the wisdom and wishes of the parents, in which case he is hardly able to enforce the school laws, particularly when he is in an immigrant county. His salary is meager; he has no assistant. Ordinarily it can scarcely be said that he is able intelligently to direct teachers and school activities. A whole county is too large a field for him, as he can visit each school in the county not more than once or twice a year.

These defects in the administration of the school laws, coupled with the other defects as outlined before, have led me to the general conclusion that the country needs a uniform public-school system based on standard requirements. Such a system must be instituted by the Federal, State, and local governments cooperating with each other. It would require heavy public expenditures, a substantial part of which must be contributed by the Federal Government to the States as an inducement to the latter to meet the minimum standard requirements in regard to the public-school system and to accept Federal inspection of the schools in order to ascertain that the States and the counties are keeping to these requirements. My suggestions of reform measures above are an attempt to outline such minimum requirements.

SCHOOLING OF ADULT IMMIGRANT SETTLERS.

The adult immigrant settlers need schooling, the women more than the men. This fact was very clearly impressed upon me during the field investigation. The drag to Americanization lies in the women of the immigrant families. They do not mingle at all in the American world; they live in the Old World, their children live in the new, and the men in a mixed world. To reach the women, to bring them out into the world in which their children live, is one of the most difficult tasks of the work of Americanization.

The first question to consider is how to reach them.

In almost every rural immigrant colony one may find an intelligent immigrant woman, either a mother of a family who has been long in this country or has even been born and reared here, or an elder daughter who has received a public-school education, speaks English satisfactorily, and who at the same time speaks the immigrant's language and knows the families in the colony more or less thoroughly. Such a woman should be approached first, should be induced to accept training, and then become an organizer or teacher of the adult immigrant women in the colony. She will be able to effect an organization which may be called the "Women's Club" or "Mothers' Club." Instead of creating an entirely new body, such organizations as exist could and should be utilized; there may be clubs, some cooperative association or a benefit society, or, of course, there may be no organization at all and every detail may have to be initiated. In that case the woman chosen as organizer will cause to be appointed as leaders of the new organization the more developed immigrant women.

It would seem advisable for our high schools, normal schools, and colleges specifically to train their immigrant girl students to become home teachers in the colonies of their respective nationalities. Such home teachers, properly trained and qualified for their work,

should receive an adequate, living salary. Their duty would be to visit the immigrant homes, talk with the mothers, tell them how to rear their children, how to care for the family health, how to prepare meals, how to work in the home garden, how to can and preserve, and should organize among them recreation facilities, reading circles, amateur theatricals, choruses, etc. The home teacher should also organize the women into afternoon classes for learning English, and should induce them to visit the evening classes with the men. She would be the intermediary for the establishment of friendly and social relations between the immigrant families of different nationalities and the native American families. The home teacher should be attached to the teaching staff of the local public school.

A home teacher institute has been established in California with success, and immigrant women's organizations for Americanization have already started here and there on the initiative and by the efforts of the immigrant women themselves. For instance, the Finnish women in Calumet, Mich., have organized an "Americanization Club" for Finnish women, with the intention of extending the movement to other Finnish colonies in America. The Council of Jewish Women in Newark, N. J., has established an Americanization center for the Jewish women, mothers, and grown-up girls.

Public evening schools up to this time have been a city institution. Only during recent years have they made their appearance in the centers of a very limited number of the rural immigrant colonies. But their existence has been short. Although in almost every case the enterprise at its beginning seemed to be successful, yet after a month or two, owing either to the decrease in students or to the lack of money, the school was closed.

A number of the pupils explained that they felt "funny" and were shy and awkward in the school. They went to the same school which their children attended, sat on the same benches, had the same teacher, and read the same books; in short, were handled as children. Finally, wishing that their children would do the learning of English for both themselves and their parents, they quit, explaining further that they had no time for school, that the school did not teach anything useful to them in their farming, and that the progress in learning English was too slow, almost unnoticeable.

The root of the trouble is in inadequate programs, in defective methods, and unsuitable teachers, as I have found by my own personal experience and observation.

The knowledge of English, citizenship duties, and American ways and standards of life might well be developed in the immigrant settlers during the process of teaching them farming, nature, and environmental conditions. Conversation is more successful than the

story-telling method, and the reading of popular textbooks on subjects interesting, useful, even needful, to the settlers is incomparably more productive of enthusiasm and results than is the reading of children's stories.

Such a program makes it essential that the evening-school teacher know farming and rural conditions in general and be familiar with the home life and racial peculiarities of the students. Possibly the best teacher would be a settler's son or daughter who, after high school, has been trained in agriculture and teaching methods.

The students should be graded according to their race, level of mental development, and ability in learning, whenever this is possible. The evening school in rural immigrant colonies should be made a branch of the local public school, and the attendance should be compulsory for the adult non-English-speaking immigrants up to 30 years of age until they have mastered simple English and the elements of citizenship.

RURAL PRIVATE SCHOOLS.

The rural private schools include parochial schools—Catholic and Lutheran, German schools, Hebrew schools, summer and Sunday schools, various secondary schools, academies, and colleges. Most of them are specifically immigrant schools of a religious and racial character intended for the promotion of religious discipline and racial solidarity.

Up to late years the teaching language was largely foreign. Besides religious instruction, a prominent place was given to the teaching of the old-country history, literature, songs, etc. The English language was rather a subject of study. Possibly with a few exceptions the teachers were also foreigners. A number, freshly arrived, did not speak English and knew little about America. They began to train American-born children in the racial or old-country spirit. Here is where the main harm comes in—the teacher's sentimental preference of the old country to America.

These private schools, which have hitherto been a drawback to the Americanization of the foreign elements, might be transformed into tools of Americanization by the following measures:

All elementary private schools should be licensed or registered in the office of the public-school authorities; all should meet the same requirements as the elementary public schools in regard to the qualifications of teachers, school terms, program, teaching language, and reports to and inspection and direction by the public-school authorities, with the exception that they might give religious instruction certain definite hours during the week to the American-born children in English and to freshly arrived immigrant children in their mother tongue.

LIBRARIES.

Library facilities in the agricultural sections are very far from sufficient. My impression was that about two-thirds of the rural communities have no public library facilities whatsoever. The small school libraries with the children's books and the small parish libraries with books mostly of an ecclesiastical character in a foreign tongue are hardly helpful to the adult immigrant settlers in the way of Americanization.

My recommendation is that the school libraries be developed and put on a higher level, with special adult and children's sections, and that a library board be created in each county as a unit operating under a State law for the purpose of directing and developing a county library system. A library tax should be levied upon each county. Schools, community halls, and stores would be made library "stations," so that the settlers could have easy access to the books.

COMMUNITY HALLS.

A public recreation hall in a rural community is a prime necessity. Public meetings, lectures, amateur theatricals, dancing, public celebrations, sporting activities, etc., may be held and centered there. It is the neutral place, where all community members, natives, and immigrants of various races, religions, and tongue meet each other, learn to know each other, and influence each other, where the much-needed social visiting among the natives and immigrants may take its inception.

But a community hall can not successfully function without a trained director, who should be a person with a thorough general education, with experience in rural life and affairs and in organizing group activities. He should be a good mixer and a lover of social work. For his services it is worth while that an attractive salary be paid.

Certain large colonization companies in the wilds of the north Middle West have established in their newly created immigrant colonies community halls and are employing expert community advisers and directors. Last summer I observed that these directors were important Americanizing forces in the backwood places.

INSTRUCTORS IN AGRICULTURE.

It is almost unbelievable that the immigrant settlers can be so ignorant of American farming methods when they take up farming. They need direction even in such details as holding the axe and pick, directing the plow, feeding the cow and horse, etc. In such tasks as selecting the crops, choosing a proper time for sowing, and

cultivating the planted land, they feel helpless and lost. As a result they are in constant need of advice and instruction.

Now, the Federal county agents, State demonstrators, and various demonstration farms are trying to enlighten the farmers and settlers as much as they can, and they really are doing highly valuable work. The only defect is that there are not enough of these agencies operating. A county is too large an area for one agent. He is not able to visit individual farmers and give them individual advice, which is needed more than directions of a general character. Another thing, the county agent is unable to reach the immigrant settlers when he does not happen to know their language and the settlers themselves do not understand English, which is the prevailing case. Most of the rural immigrant colonies visited by me last summer did not know of the existence of county agents. A few individual settlers had heard that there was a "wheat man" somewhere in a nearby town, whose business was to tell the farmers that they should plant more wheat this year.

Now, my suggestion is that the Government establish county agent assistants, recruited from the rural communities themselves. One finds in almost every immigrant colony a settler who has been longer in the country, understands English better, and has learned more about farming than the others. Such a settler would be a good county agent assistant; he would be a constant connecting link between the agent and the colony, communicate the agent's suggestions and instructions to the other settlers and their difficulties to the agent.

When the establishment of new demonstration farms is considered by a State or the Federal Government, the preference for the location of such farms should be given to the immigrant colonies, as the need for demonstration is greatest there.

The above-outlined measures for the promotion of education in the agricultural sections would require, as stated, large expenditure of money, energy, and labor, but it would be the best investment for us as a Nation to make. We have sacrificed lives and billions of money to the making of new Europe; now it is only a matter of justice to ourselves to mobilize our forces of enlightenment for the war against illiteracy, ignorance, and disintegration. Undoubtedly this is the most important task before the nation at present, leading as it does to the higher intellectual and material well-being of the people—a solid foundation for the safety of democracy. Moreover, the execution of this task will serve not only ourselves alone, but through us the world. It might reasonably be expected that the other peoples and their leaders will look to us and come to us to observe our conditions and experiences in order to get inspiration for educational work in their countries. We, as a nation are, and will be, for a time to come in the spotlight before the world audience.

Mr. BUTLER. The last phase of this problem is that of the lumber camp, which is to be presented to us by Mr. Fred H. Rindge, jr., secretary for industrial service, International Committee, Y. M. C. A., New York.

PROMOTION OF WORK FOR FOREIGNERS AND ILLITERATES IN THE LUMBER CAMPS.

(FRED H. RINDGE, JR., industrial department, International Committee,
Y. M. C. A.)

THE LUMBER TERRITORY.

There are many thousands of workers in the logging camps and towns of Maine and other parts of New England and the Adirondacks, in the Ozarks, and Alleghenies, in Michigan, Wisconsin, and Minnesota, among the white pines of the Middle West, among the long-leaf yellow pines and cyprus swamps of Alabama, Mississippi, Louisiana, New Mexico, Arkansas, and Arizona, and in the great forests of Montana, Idaho, and the Pacific Coast States. A large proportion of the workers in some Southern camps are colored and white illiterates. Most of the foreigners are found in the camps of New England and the West, and it is in these sections where the greatest effort should be made in reaching these coming Americans.

A FEW FIGURES.

In the camp logging operations of western Montana, Idaho, Oregon, and Washington alone, there are perhaps 40,000 men engaged in over 700 different camps. In addition there are probably over 50,000 men in the sawmill towns, and of course many thousands of women and children, particularly in the towns. A large proportion of the loggers are Scandinavians, but there are many Slavs, Greeks, Japanese, and some Filipinos, Indians, and others. In the North-east and Middle West many other nationalities are found. In the South there are practically no foreigners, but many thousands of white and colored illiterates, who greatly need more educational facilities.

ORGANIZATIONS OF WORKERS.

In the far West during the war period there was organized a Loyal Legion of Loggers and Lumbermen with headquarters at Portland, an organization composed of employers and employees, based on principles of mutuality and loyalty to the Government. The mem-

bership reached about 130,000, at least 40,000 of whom were soldier loggers, etc. Then there is of course the International Timbermen's Union, the regular organization of the American Federation of Labor. There is some socialism in the camps, but the I. W. W. is perhaps the strongest influence with the loggers in many of the actual camp operations. Its influence is even more extensive than its large membership indicates, and it is said to send at least \$30,000 worth of literature into the logging camps of the Northwest annually. Of course it is well known that representatives of the I. W. W. are placed in the camps wherever possible, although the employers and others are on the alert to keep them out. In any case these facts and the growing industrial unrest emphasize the special need for education in English, citizenship, and the real meaning of American democracy. In any program of service we must cooperate with the constructive organizations of both employees and employers.

WHAT HAS BEEN DONE.

Of course the need for service increases as the workers become more isolated in the forests, and in some of the larger cutting operations the workers are moving forward into the great spruce forests at the rate of 3 miles a year. Mention ought also to be made of the opportunities for service in the reclamation camps and railroad construction camps. The situation in these is in many ways similar to that in the lumber camps and so they should be included in our purview. In one western railroad construction camp a Y. M. C. A. car was operated in a way which illustrated the possibilities for constructive as opposed to destructive agencies. In the nearest town 27 saloons went out of business in one year as a result of the Y. M. C. A. all-around program of service in the camp. In a coast lumber camp one logger remarked, "I wouldn't stay here five minutes without these helpful 'Y' activities." In another a big lumberman said with great emphasis, "This is an honest-to-God camp, because that church guy is our best friend."

As we have gone about the country from one town and camp to another it has become increasingly evident that educational, Americanization, religious, and social agencies ought to greatly extend their service in cooperation with both employers and employees (both organized and unorganized) in connection with these operations. Already beginnings have been made, for example, by the various church home mission boards and by the industrial department of the Y. M. C. A. and Y. W. C. A. Work of private as well as public agencies must be recognized as vital. Many of the companies have also undertaken some commendable work on their own account along lines of providing better conditions, some equipment in the way of a

reading car or bunk house, games, phonograph, etc., and certain opportunities for education. In some of the lumber towns of even a few thousand people the companies have in certain sections provided some excellent educational and other advantages. All such effort should be encouraged and called to the attention of other companies. The work of the churches has been largely along social and evangelistic lines. Many of the pastors or "sky pilots" have been an important factor in improving conditions and bringing about better relations between management and men. The Y. W. C. A. has done commendable work with the wives and children of the lumbermen, and hopes to extend this important service. The Y. M. C. A. has for more than 10 years been carrying on educational, character-building, social, physical, recreative, and thrift work in regular Y. M. C. A. buildings in lumber towns and camps, and also through traveling secretaries who have visited a circuit of a number of camps, carrying limited equipment with them.

During the war the Y. M. C. A., in addition to its regular work with the loggers, served over 200 of the 300 camps of spruce loggers who were getting out spruce for aeroplanes in Washington, Oregon, and California. About 30,000 soldiers and 110,000 civilians were engaged in the Spruce Production Division. This work was handled by headquarters staffs at central points and by traveling secretaries going from camp to camp. Temporary or permanent buildings, tents, and other quarters with reading and writing materials, phonograph, stereopticon, and motion-picture outfit, were established, soft drinks, tobacco, stamps, and other essentials were sold, and, best of all, real men were employed as secretaries, to be friends to the men in need. An all-round program of service was promoted. In addition there were certain special features, such as "Democracy Clubs" or discussion groups, which helped men to think straight on the vital problems of the day and reconstruction. During a seven-months' period 38 "Y" secretaries in one section of the Spruce Production Division traveled over 35,000 miles in rendering service to the lumber camps. An attendance of over 330,000 was registered at the various "Y" centers, 29,000 attended 503 educational and other lectures, 2,200 attended English and other classes, 87,515 enjoyed 730 high-class entertainments, in addition to 211,304 who attended 118 educational moving-picture shows. These few illustrations are given merely to indicate the responsiveness and appreciation of the men.

A PLAN.

In the lumber industry at least two-thirds of the cost in production is labor. Therefore the alert lumber operator welcomes any service which will increase efficiency and happiness on the part of the work-

ers, and he will be glad to help finance it. Increased happiness and efficiency usually go together and are found in largest measure where there is cooperation between employer and employee. Any of these agencies that can help to bring about more cooperation and at the same time put on a worth while program of service will go far toward solving many of the problems in the lumber camps and toward building up a real citizenship among many of the men who most need it. On the whole, it would seem thoroughly practicable for the lumber companies or special agencies to place capable Americanization workers or educational directors on full time in many lumber towns and certain of the larger camps. Part-time men could be used in the smaller camps and towns, and itinerant workers in certain sections where it would be practical to cover a circuit of 10 or 12 camps by railroad, automobile, horseback, and on foot. These workers should be thoroughly trained, should have a real sympathy with the foreigners, should understand clearly the point of view of both the company and the men, should know how to counteract evil radical tendencies, and help eliminate the causes for industrial unrest, and should know how to promote a real program of service which would accomplish definite results both immediately and for the future. It would probably be possible to organize a local committee in each town or camp which would be representative of both management and men, and of religious, social, and educational agencies, to help guide and promote the work, thus making for permanent community leadership. Teachers can generally be found among young college men, engineers, clerks or others, and will respond to the challenge for service if it is put up to them in the right way. Right training and supervision must of course be given. Incidentally may I remark that the Americanization problem will never be solved by *paid* workers alone. I firmly believe we should engage all the well-paid, efficient workers possible in all kinds of Americanization work, but we must also enlist, train, put to work, and carefully supervise many more volunteer workers, who will serve wherever they are and whenever they can for the pure love of service to their fellow men.

A PROGRAM.

The program should consist of such activities as the following:

1. *Educational.*—Classes in English for foreigners and illiterates, classes in citizenship and naturalization, weekly discussion groups in English and foreign languages on industrial and social problems and tendencies for the more advanced men, lectures, the use of helpful pamphlets on Americanization, health, thrift, alcoholism, etc., educational motion pictures and exhibits, etc.

2. *Social*.—Entertainment features, music, motion pictures, mass singing, socials, holiday celebrations, etc.

3. *Physical*.—Improvement of conditions, recreative games, first-aid groups, competitive athletics, use of pamphlets on safety and sex hygiene, etc.

4. *Economic*.—Promotion of thrift, teaching of wise saving, buying, investing, etc.

5. *Character building*.—Special meetings and personal work with the men which would play fair with each nationality's convictions, and which would strengthen sane religious life and good character. The building up of community churches where possible in the lumber towns, etc. In the last analysis the problem must be solved by the personal human touch.

In connection with the education work it would seem quite desirable that in addition to the general citizenship and English lessons, special lessons on the lumber industry be given. Experience shows that this is possible and needed both by the foreign and native illiterates.

RELATION OF THE COLLEGES.

One very important phase of this subject which can not be overlooked is the reaching of these problems of education and Americanization through a broad program, which should begin in the engineering and forestry schools of the country. Many of the present operators and managers in the lumber industry are, of course, graduates of some of the more important colleges, and these men are often the ones who can make or break not only the local lumber operation, but anything that might be started along Americanization lines. It is important, therefore, that these students, who will help to determine the welfare of workers in days to come, should be reached with messages of industrial and social welfare while they are still undergraduates. They should hear strong lectures on the human side of the lumber business, engage in weekly discussion groups along these lines, make observation trips to study the needs and how they are being met. Most of all they should be given opportunity, as undergraduates, to work and serve in the lumber camps, certainly in the summer months if at no other time. They should, during their college course, be urged to teach classes of English to foreigners and illiterates in order that they may acquire an actual knowledge and sympathy and understanding, and learn how best to handle men. In a single day at Yale 100 students from engineering and forestry schools enlisted for service of this kind. They were carefully interviewed and trained. Think of what it will mean to the industries to which they go after graduation! Surely as a result of their

experience they will go forth with a new appreciation of their service opportunities and responsibilities. Such a movement has for 10 years been making many different approaches to the undergraduate engineers, forestry, and business course students in the colleges and universities of North America. Many students have been sent into the lumber camps to render just such service. Attention is particularly called to the proposed Course on the Human Side of Engineering which has been prepared by this movement and adaptations of which could be used to advantage in already established courses for forestry students, in order to give them an insight into the human side of their profession after graduation.

MEETING A GREAT NEED.

The last time we went into a lumber camp we met a foreign-born logger who had not lived in a private home in 20 years. When we consider the thousands of men like this throughout the United States and their isolation, their loneliness, the often seasonal character of their work, the temptations of the city when out of work, the growing radical tendencies of unrest among these men in certain sections of the country, and many other things, it is easy to appreciate the imperative need of a vital and comprehensive program for service which will immediately enlist all constructive forces in the work of Americanization. We are all anxious to give our best cooperation to the Government in this great enterprise. We must undertake this great task with a microscope in one hand and a telescope in the other—a microscope that we may more clearly see certain evils surrounding foreign and native illiterates and eliminate these evils; and a telescope that we may get a vision of things and people as they may be, *if we do our full duty*.

Mr. BUTLER. Before opening this subject of education in industry for discussion, I want to name two committees. These committees will be asked to meet this evening, and out of the discussion, out of the papers, out of the thoughts that have been brought forth here on the floor, to try and find certain fundamental principles. We will not expect them to go into methods and details, but there are fundamental principles in each of these two great subjects in which at present there is a confusion, and we are hoping, as has been stated here, that these committees may act as a sort of sieve through which the ideas which come to us here may be sifted, and out of which will come some principles which may be used as the basis for our future work.

The first is the committee on methods of teaching, as follows: Mr. W. M. Roberts, of Chicago, chairman; Mr. H. H. Goldberger, of New York; Mr. Charles F. Towne, of Boston; Mr. Charles E.

Finch, of Rochester; Dr. Peter Roberts, of New York; Mr. T. E. Spencer, of St. Louis.

The other committee is the committee on training teachers, as follows: Mr. John J. Mahoney, of Lowell, chairman; Mr. A. E. Jenks, of Minneapolis; Mr. Don D. Lescohier, of Madison; Mr. George Smith, of Buffalo; Miss F. K. Wetmore, of Chicago; Mr. William McAndrews, of New York; Mr. E. R. Wiles, of Akron, Ohio.

Now, this subject of education in industry. We are running over our time a little bit, and we will have to be very brief in our discussion.

Mr. BERKEY, of Pittsburgh. There are two or three things that seem to me to stand out in this discussion this afternoon to which I would like especially to call attention and perhaps to emphasize. One is this, that in all this work we are more and more persuaded that the public schools must take the leadership. That is not only their right, but it is their responsible duty; that is, without any hard and fast regulations, without any set and cut-and-dried methods, and in full recognition of the initiative of all outside cooperative agencies, the public schools are the ones, and the best representatives of the Government, and therefore have the natural responsible obligation to lead in this work. Therefore, it seems to me that is extending out more and more. It is fortunate where we have such great industrial plants as the Ford plant in Detroit, and others where they themselves organize this work and carry it forward admirably. Yet there are very few which are large enough and strong enough to do that. Therefore in all other places, or most of the other places, the public schools must lead. Then, it seems to me we too often lose sight of the tremendous power of the public schools as they are organized in the regular day work, in this work of Americanization. A significant fact has been brought to our attention in Pittsburgh. Two years ago we made a very careful and complete survey of the whole public-school system and we discovered that 30 per cent of the parents of the 75,000 pupils talk in non-English to the children.

Another thing that has been brought out in this discussion is the value of the personal element, the personal home touch, whether it be in industry, public schools, or evening schools, that must account for the real work in Americanization. That you can not get in the class; you can not hold it in the class unless you have the real sympathetic, earnest home worker back of it. Two years ago, when America declared war against Austria, a certain superintendent of a steel mill was afraid he might lose a large number of his people, and he invited the public-school forces to cooperate with him. Our first suggestion was, let us organize classes right in your plant. He said, "We can not do that. I will tell these men to go to the evening schools." There were three schools quite close, and he sent out an in-

visitation in 10 different languages asking these men to go to the evening schools. We did not get half a dozen out of 1,200 because there was lacking the personal touch and the sympathetic cooperation. It was simply a matter of necessity on his part.

Mr. ———, of Ohio. I would like to take issue with the gentleman who has just spoken with regard to the statement that the public school is nearest to the problem of Americanization. I presume the public school ought to be, and I will admit it should. That is one of the things that the public school is trying to do, and it is reaching in the right direction.

In regard to the obligation of industry in this problem, I believe it is a job that industry should undertake for several reasons. First, I speak for industry, a small part of it anyway. Industry is nearer to these men than any other single organization, simply because there is the bread and butter relation existing between the industry and the foreign-born men, and the bread and butter relation is a very important one—the one most important to the men—to these foreign men.

Father O'GRADY. We ought to interpret our political democracy to the foreign born, in the first place, and secondly, we ought to interpret our industrial democracy to him. We talk about industrial Americanization work. I believe that has done more for the Americanization of workmen than all industries in America combined. In the labor organizations of America they learn democracy not only in theory, but they learn it in practice. I think that Americanization is at least 50 per cent industrial democracy. We should have the labor viewpoint here just as we have the industrial viewpoint.

Mr. WILLIAM K. WARD, of Trenton. I want to say, Mr. Chairman, I feel like entering a slight warning. I represent the public schools in my work. I have been sent here, however, by the chamber of commerce. Therefore, I represent the industries of that town. I am in close touch with the Y. M. C. A. I feel that the best agency for the stimulation of democracy in this country is the public school. However, so far as Americanization of the foreigners is concerned, I can not prove it by what the public school has done in the past. I believe if you can work in harmony we will eventually concentrate and centralize our work. I want to say, however, so far as industry is concerned, one thought has come to me in the past year in my work, just what has the foreigner—I am using the word foreigner from a sympathetic attitude—just what has he got before him to make it pay him to become an American? I will enumerate one or two things which he can do without becoming an American. He can own land; he can hold property in our States and cities; he can send his children to the public schools; he can take advantage of all the police protection and fire protection. Just what is there for him that will induce him

to come over and become a real, dyed-in-the-wool American? Only recently, when the discussion came before one of the nationalities they all sprang again into one unit, practically against America. I say we do need Americanization pretty strongly. What can industry do? I do not believe in forcing Americanization upon people, and I do not believe in passing laws to that effect, but I am somewhat in sympathy with the movement to make a man learn the language if he is going to stay here.

Mr. LAURENCE J. O'LEARY, of Lawrence, Mass. I represent a typical industrial community, a community of 105,000 people, 28,000 of whom are absolutely ignorant of the English language. Our textile industries employed last fall, before the armistice was signed, 35,000, 10,000 of whom could not read, write, or speak the English language. Can you picture a more fertile field for an Americanization movement than that community? The schools of most of the cities of the country, I believe, have been struggling and meeting with a great deal of success, with this problem, the education of the non-English-speaking persons. The history of almost every industrial community in the East has been that these immigrants have come upon us by the thousands and in such large numbers we were simply swamped, and we could not meet the exigencies of the situation. In my city, the year the war broke out we had in our public evening schools 1,376 non-English-speaking people from 16 years of age on. We were cramped for room. We did not have sufficient school buildings equipped with proper furniture to accommodate these people. We were simply doing all it was humanly possible for us to do. We had to move the classes more than three-quarters of a mile from their sections in order to get them within the confines of a school building to teach them the rudiments of English. Within the last three months we faced one of the most serious labor difficulties the city has had to deal with for years. We began our Americanization movement along the right lines, I believe. In the midst of a strike we sent out among our non-English-speaking inhabitants notices of the beginning of classes in English. I, as director of an evening school, with no instructions from the school board, simply with a nod from the superintendent to go ahead on lines I had laid out for myself, organized classes in the different colonies, wherever I could get 12 persons to meet for the purpose of studying English.

I first went to the priest, the pastor of the Lithuanian Church, and I had him mention it among his people. Word went out on Sunday night that the school department of Lawrence would send to the basement of that church a regularly trained teacher with books and supplies of all kinds if the people would come in. We had four on the first night; on the second night we had eight, the third night 12, the next night 16, and two weeks after that we had 50. The

class is running two nights a week for two hours a night. Men and women, all over 21 years of age, were immensely pleased, because they have an opportunity to assemble in the basement of their own church and learn English. I find the best agency of all for spreading this work among the immigrants is the non-English-speaking person. If you want to get the Greeks into our class, then instead of using the newspapers, or instead of using the addresses and speeches, get a few leading Greeks to work among their own people. I have a Greek fruit dealer now telling to his people in the Greek language the story of what the school department of the city is willing to do for the Greek people, saying that the school department will furnish teachers, books, supplies, equipment of all kinds, if 12 or more Greeks will meet in any place convenient to them. We are not attempting to pull them into the school buildings; we will go to them. Our motto is, if the immigrant will not come to the school we will take the school to him.

I believe I have the most unique school in New England.

Mr. BUTLER. We must get into the next subject, and it is so closely related to this, it will bring out and emphasize some of the points we would like to emphasize here. Our time is flying, and we owe it to each speaker who has so patriotically answered our call to give him a fair hearing.

The next subject is "Americanization Methods in Industry other than Education." You will all be sorry to know that Mr. E. E. Bach, who was to have presented that paper, is detained at home on account of an accident in which seven or eight business men lost their lives, and among them his brother-in-law. The paper will be presented by Mr. Frank Cody, assistant and acting superintendent of schools, of Detroit, Mich.

AMERICANIZATION METHODS IN INDUSTRY OTHER THAN EDUCATION.

(Address of Mr. E. E. BACH, Chief of Americanization Work, State of Pennsylvania; presented by F. H. Cody, assistant superintendent of schools, Detroit.)

The Americanization of the foreign born is the interpretation of America through reliable sources in terms of their own experience to the end that they may express their loyalty in purposeful activity in service for this, their country.

While it is true that the United States must assume an additional burden somewhere in regard to raising the level of common literacy among the foreign born, yet a greater need of to-day lies in a definite

stand being taken along the line of recognizing the employee of foreign birth as a human factor in industry, as a part of the community in which he resides, and as a member of society.

We can never hope to assimilate the immigrant as long as we use the "strong-arm" method in our contact with him in industry, as long as he is barred from participating in community activities, and as long as there is no common ground of relationship upon which the foreign born and the American born may meet.

The time has come when native-born Americans must throw off their diffidence and unitedly join in the project of translating the ideals of Americanism into terms of good wages, decent working conditions, American standard of living, and a determined insistence upon the administration of the general economic justice to which this country entitles any of its people.

The field is a large one and every American-born citizen will find sufficient opportunity to legitimately dissipate his energies in constructive Americanism.

The economic problems which face us as a nation are due to its advancement and its changed industrial conditions and can not be attributed, as many should like, to the presence of the foreign born in our land. These people have been brought here to work, and they do work. "Work is a blessing to civilization, not a crime." Ninety-two per cent of them are engaged in gainful labor, in the mills, in the factories, and on the farms. I sincerely hope that as much can be said of the American born of this country.

That the foreign born have rightful ideas of liberty has been attested by the fact that previous to the World War, 500,000 of them took part in our struggle, as a nation, for freedom. You know the heroic story of the part which the foreign born had in the recent World War. You remember how the lists for distinguished service on the field of battle and the casualty lists, because of their unpronounceable names, resembled the pay roll of any of our large industrial plants.

The salvation of this Nation lies in the fact that there always has been, and there always will continue to be, infused into it new blood from the great races of the world. Although the American type changes from year to year, we shall always be able to recognize the new American as a composite of the strong, sturdy traits of the foreign born—possibly in the rough, fused with what we are pleased to term the American, who himself is the result of the culture of all peoples in all ages and can not, unfortunately, be stamped "Made in the United States."

The foreign-born adult is just as established in his ways as are you and I. He will require much patient consideration if he is taken out of his accustomed habits. His traditions and customs are

just as dear to him as are ours. He is very religious. He has a reverential regard for the sacred things of life. He has a strong affection for his wife and children. His heart has all the attributes commonly ascribed to yours and mine; it beats just as honestly and truly as does ours, but to know its full significance, to understand its longings, to interpret its hopes and its fears, we will need to get near enough to him to feel his heart beat.

Americanization in industry has for its purpose such a happy adjustment of human relationships, between employer and employee, through satisfactory working conditions and the American standard of living, as will result in a maximum production and a minimum labor turnover.

Plainly, Americanization in industry is an attempt to restore the old-time relationship which once existed between an employer and an employee before industrial life became so complex. It is an attempt to hark back to the time when the employer knew the employee personally; when he visited the home of the employee in times of misfortune and in times of prosperity; when he called the employee by name, rather than by check number; when the employee might address the employer without fear; when he spoke with pride of having worked for but one employer throughout his entire life; when he could appropriately extend to his employer sympathy in time of grief; when he remained with his employer during financial panics and helped him fight them through; when both the employer and the employee felt that they were getting a square deal.

Satisfactory working conditions are among the most potent factors in the building of Americans. Without word or action, the employer thus shows his personal interest and demonstrates, beyond the peradventure of a doubt, that the workman means more to him than so much man power. Pure air, good light, pure drinking water, ample washing facilities, sanitary conditions, toilet arrangements, safety, first aid, hospital facilities, workmen's relief funds, cooperative activities of whatever sort, all are common factors of contentment, which are in the lap of the employer to be used or discarded as he regards his duty to those whose toil and labor add to his material prosperity.

It is impossible to even hint at effective Americanization without regarding the American standard of living. The conditions commonly imposed upon workmen from foreign countries, such as being herded together in shacks, I maintain are un-American and will result in un-American practices. The wives of foreign workmen are no happier under such conditions than could your wives or mine be. It is just as impossible for them to rear American children in the American way under such conditions as it would be for your wives

to rear your children in the American way under such un-American conditions.

When industry once fully appreciates its responsibility for providing the American standard of living as being obligatory upon it, in the light of present and future generations, then the workmen will be given comfortable homes, pure air, wholesome milk, sanitary conditions in and about the home, ample gardens, recreation, church facilities, school facilities, opportunities for saving and investing, hospital facilities, medical attention upon a basis commensurate with their means, then must the foreign-born workman show a higher appreciation on his part, as well as feel a responsibility for the stabilizing of labor conditions.

Another effective method of Americanization is a protection of the workmen against exploitation, which is un-American, except that in effect it resembles the wild west methods of highway robbery. Men of their own nationality have become apt students of this art and almost outshone their masters. Information, advice, and employment bureaus seem to be essential to the handling of this problem under modern industrial conditions and will serve as another factor in the accomplishment of Americanization of the immigrant.

Experience has taught us that satisfactory results in Americanization have only been accomplished through activities which involve the principle of personal contact.

The first point of contact made with the foreign born in the process of Americanization is when he applies for a job. The employment manager, whether he be a "foreman" or a regular employment director, gives the applicant a favorable or unfavorable impression of the industry by the consideration shown him at this time. His personal contact with the workman at this and upon subsequent occasions will determine, to a very great degree, the possibilities of the applicant ever becoming an asset or a liability to the company and, by the same token, aid or retard the process of Americanization. His working place, in reference to comfort, sanitation, and productiveness, will fix his relationship to labor turnover. Wages, bonus, and opportunity for advancement will determine his loyalty to the company.

Possibly the most important industrial phase in this process of Americanization, as touching the man "on his job," is the American or un-American attitude which his "foreman" assumes toward him. It is fair to assume that the community should provide educational facilities, opportunities for worship, and recreation for the immigrant and his family.

It is our duty to show friendship without paternalism; encourage education without compulsion; extend hospitality unstintingly; pro-

vide information on matters which pertain to his material welfare; protect him from common abuses—shyster lawyers, un-American propagandists, and social leeches; cultivate and maintain proper contact with his organization leaders; make him feel that he is a desirable and invaluable asset to the commonwealth, rather than a liability; afford him opportunities for self-improvement, for an understanding of American history, and a working of the civic machinery.

The sum total of all these various influences and material factors determines the psychology of the entire problem and gradually develops that spirit of Americanism which differentiates Americans from all the rest of the world. In other words, imbue him with such a spirit of Americanism through helpful contact and example as will impel a wholesome respect, a patriotic attitude, and an undying devotion for America.

Mr. BUTLER. The employment phase will be presented to us by Mr. William Lamkie, former advisory member of the Shipping Board, and former welfare director of the General Chemical Co., and present director of Equitable Industrial Relations Service, New York.

AMERICANIZING THE ALIEN THROUGH INDUSTRIAL EMPLOYMENT.

(Address of William Lamkie, director of the Equitable Industrial Relations Service, New York, formerly of the United States Shipping Board and industrial secretary, General Chemical Co.)

Americanizing the alien depends largely on the attitude of American industry. The greatest single influence is the well-organized modern employment management system, justly and humanely administered. One can appreciate, somewhat, the challenge to business when it is realized that there are those among the destructive forces of Russia, I am told, who were once applicants at the gates of and operatives within American industry.

Much of the former Americanizing campaigns and plans have reminded me of a merchandising selling campaign where intense interest has been aroused and finally orders are taken for a higher quality of Americanization product than can be delivered. Unless we can square our employment practice with our Americanizing preachments, we had much better spare ourselves the disappointment of seeing, as a result of our well-intentioned efforts, groups of despairing alien skeptics.

"Why do the American people wish to Americanize me?" asks the alien. "Is it to make me one of a race of docile workhorses? Does Americanization afford merely a means of safeguarding against

me as a possible dangerous element? Or is it rather the inviting of me to share in the enjoyments of a free people, as well as bearing the hardships—inviting me into a union for the purpose of attaining the ideals of an unrealized democracy?" These questions must flash through the alien mind.

"Lest we forget," America is by no means the exclusive possessor of all the virtue of civilization. I often wonder just what is the alien's understanding of our motive, which prompts all this interest in his becoming Americanized. You know the story of how Ralph Waldo Emerson liked to have John, the hired man, eat at the same table. Mr. Emerson enjoyed it immensely, but, it is said, John didn't care for it a bit.

Americanizing the foreigner is something more than a problem of salesmanship, of plans, and of methods. We may be able, with inviting presentations, to make the alien desire the ideals of a democracy, but when it comes to delivering the goods we must be sure that we have something more than empty promises to offer him.

The low standard of living among aliens retards Americanization more than anything else. It is responsible for the huddling into the foreign quarters where the native language only is spoken, where the foreign news is printed in the mother tongue, and where the anarchist is reared. As a result, the alien's wife and children become drudges, with few opportunities to develop and fulfill the higher desires.

Industry itself can not long prosper unless Americanization standard of living are maintained. Will a minimum wage, based on the reasonable requirements of modern civilization, make it possible? Must we follow with health and unemployment and old-age insurance and child-labor laws and the regulation of female employment to safeguard future motherhood? These are measures which every advocate of Americanization must answer before committing the alien to false hopes. What we want is not forced or paternal Americanization methods imposed on the alien, but the best natural ways to help himself to become an American. Americanization must be sold on its merits and taken as a natural course by the individual seeking bigger opportunity for self-development.

Up to the present we have approached the alien workman through his physical assets. There has not been sufficient appraisal of his less tangible humane faculties. He is to us, "a digger in the muck." "We need him to do our dirty work," said an individual in defense of an unrestricted immigration. Only birds of passage will respond to such an invitation. Under such conditions, even though he does accept citizenship, it is likely to be for a mercenary purpose, and his spiritual attachment is way back in the fatherland.

It is an increasing admission among progressive industrial men that probably the greatest neglected factors for production and contentment in industry are these humane forces which progressive business management has already begun to capitalize. Fatigue comes more from a lack of interest than from the actual expenditure of physical energy. Proper betterment and equitable wage incentive will enable industry to be profitable as well as pay a living wage by reducing the unit cost of production. When these latent forces of the alien are more generally discovered and utilized industry will want to encourage them to maintain a higher standard of living. For, after all, if employees of an establishment are its best customers, only by stimulating the desires of the alien workmen for better things of life, through advertising and other means, will industry find a market for its greatest product.

The wholesome aspect about much of the present unrest is the increased interest in Americanization standards. The alien as well as other workmen begins to understand that the truer meaning of democracy is *participation*. It is the fast disappearing Bourbon employer who neglects to cultivate these splendid, profitable opportunities for united industrial effort. When differences develop between men and management, the I. W. W. and Bolshevik step in to accentuate and capitalize the situation.

The advertising departments of business corporations have, by stimulating the ordinary human desires, been responsible for much of this discontent. About the first reading the alien does is the "ads." The workman can not continue to read "A clean tooth never decays," and remain contented with neglected teeth. He can not daily contemplate the picture, "Run down at the heel," and still not care that this can be said of him. And the "clean tooth" and the heel in O'Sullivan's best style means dentists' fees and shoemakers' bills, and these are just so many more demands upon the workman for an increased wage. Either business must stop advertising its product or it must be prepared to find its workmen will want to use it. The churches, social agencies, and philanthropists have been teaching the alien workers to use bathtubs. Is it expected that a developed taste for bathtubs will leave them contented to earn a wage that makes the tub impossible to them? If the matter of their personal cleanness is a concern of society at large (and the manufacturer of bathtubs in particular), then the higher wage will be a benefit to society as it would to business by augmented sales and to industry by the improvement in health, spirit, and efficiency of the alien workman.

Aliens and other workers will sacrifice for these advantages. One instance, not long ago, the first three demands of Polish workmen

conditional on the settling of an industrial conflict were: "A place to hang our hats and coats, a place to wash up, and the foreman to stop kicking us?" They may have seen somewhere an ivory soap advertisement and become dissatisfied with being mere "theorists" in cleanliness. Far removed from any institutions inculcating socialistic tendencies their intractableness was probably only the leaven of good advertising beginning to work in the very way that makes advertising pay.

To make the employment service an Americanizing force there must be better means for distributing the alien workers who usually settle in the congested centers of ports of entry. There must be labor exchanges, performing for labor the service the Federal Reserve Banks render the money market. This would militate against congestion, where the customs and habits of the alien are fostered, and by such a process the aliens would be assimilated much more rapidly by the native Americans. It would eliminate the excess of casual labor, tend to stabilize the worker, and make for an increased labor force during periods of shortage. Millions in money would be saved the worker and industry.

The following should be the minimum service of the public employment service:

Trained interviewers, devoid of political affiliations, with knowledge of trade and psychological tests, sympathetic interest in finding out the applicant's qualifications.

A general medical examination and treatment of ailments at affiliated hospitals or dispensaries.

Accurate requisitions for help needed by industries.

Occupational classifications of jobs.

Detailed specifications for the type of workmen wanted.

Copies of authorized rates kept up to date.

The alien applying for work at the employment department should receive in every case the utmost courtesy, consideration, and respect for his rights. Industry makes the mistake, too often, of demanding that the alien be the finished, skilled product. What can we make him? should replace the present initial industrial question, "What can he do now for us?" His employment should not be subject to the whim of a disgruntled foreman, but invested in the hand of an impartial executive. When he presents a grievance it should always be received and settled, as far as possible, to his satisfaction.

Hold something out to the alien. The vestibule school idea during the war proved the value of the training department to increase production. By this method of dilution a skilled task can be so divided that an unskilled alien after from two to six weeks' instruction and

practice according to intelligence can meet the requirements of the highest standards of skill. One of the greatest incentives to the progress of the alien is that such an arrangement makes it possible for him to break into the formerly forbidden class of skilled labor.

Wage discrimination is one of the best ways to stimulate the alien's desire for Americanization. The non-English-speaking alien is a less valuable employee and should be made to understand it. He is also the greater accident hazard, and it is needless to say that the workman who understands deaf and dumb signs only is the less efficient employee. For this season the alien who becomes Americanized should receive a higher wage than the one who is not. And the wage scale should be graduated to cover each step in the process of citizenship.

English and citizenship can be taught the alien by his fellow workmen. The study will develop most interest by making it follow the routine of the alien's day's work and play. Americanization should be one of the activities of the employees' associations, where the industry is fortunate enough to have this form of industrial self-government.

There should be a relationship in industry that will allow the alien to be on speaking terms with the management. If the world is worth saving for democracy certainly industry should be. Practice in self-government can begin with the alien in the plant. Give him opportunity to exercise his judgment, to make him feel he is sincerely trusted with responsibility when he works in your shop. By beginning with the multitudes of agreements a plan can be gradually evolved which can make possible the consideration of the more important matters of difference. At all times it should be made clear that participation involves the sharing of responsibilities as well as the rewards.

In a growing number of manufacturing plants, where they also employ large numbers of alien workmen, these satisfactory cooperative plans of relationships have been evolved. Such enterprises readily discovered that without harmony in the workmen there could be none in the product.

The alien is ready to accept these responsibilities which carry with them the higher standards of living of American civilization. Can industry make it possible for him to maintain them? Or before we can Americanize the alien worker must we first Americanize industry?

Mr. BUTLER. We have time for but one more brief presentation of this subject, and we have the privilege of having with us Bernard J. Newman, chief Research Branch, Division of Industrial Hygiene (personnel from the United States Health Service), Working Conditions Service, who will speak on the very valuable factor of health.

INDUSTRIAL HEALTH.

(Address of Mr. BERNARD J. NEWMAN, sanitarian, U. S. Public Health Service.)

In view of the limitation indicated in the foregoing subject, I am interpreting the topic under discussion as "Americanization through a program to maintain industrial health."

In analyzing the situation as it confronts us to-day, we must come to the conclusion, regarding the foreign born whom we now wish to Americanize, that we have wanted them in this country. They have had a definite contribution to make to our industrial life. Without them industry would have made little progress. To them she has looked for the bulk of cheap labor. There are processes in factories and mines where cheap labor has been held to be a decided boon. For such processes it has not been intellectual acumen that has been sought so much as it has been man power, to dig and lift, to toil and sweat. Into such processes our native born have been reluctant to go. Mistakenly, in our judgment of him, the immigrant has been brother to the ox. He has been hired in groups, herded in shacks, driven to toil by his padrone.

His individuality has not been recognized and no concerted effort has been made to draw forth any possible cultural contribution which he might have to offer to the life of this Nation. We are now beginning to realize the error of our way and we are seeking the formation and fulfillment of programs that will make these newcomers an integral part of the life of the land.

In a sense we have been prodigal of this man power in that we have wasted it as if our resources were unlimited. Not that we have singled it out for destruction as with malice aforethought, so much as that we have been so concerned with productive methods that we have allowed the human element to shift for itself.

All labor has paid in part the penalty. Naturally, those who were least equipped to meet the hazards of industry, both by unfamiliarity with such hazards and by ignorance of the language, by which instruction and warning are given, have suffered the most. The story of the lives lost, or the bodies mangled, as recorded by our abnormally high accident rates, is familiar to us all. But numerous as the losses through accidents are, they are but a minor percentage of the losses of man power in industry resulting from sickness due to preventable causes.

The National Industrial Conference Board (Research No. 6, May, 1918, p. 5), summarizing the results of a number of surveys into sickness prevalence and severity in the United States, reports an average annual loss of working time for wage earners over 15 years of age of 6.9 days. With about 40,000,000 wage earners in this country

such sickness would approximate 276,000,000 working days, or the entire output of about 1,000,000 wage earners working a man-hour year, with a corresponding wage loss of from \$500,000,000 to \$750,000,000 annually. This means a wage loss only and does not take into consideration those other items of loss through the slowing up of production, which depend upon continued performance of the worker, nor the overhead charged for supervision and operation which continue although the workers are on sick leave.

It would not be accurate to charge industry with the responsibility for this enormous deficit. Indeed, it is not easily determinable to what extent this loss of working days is preventable. Hoffman (Thompson: Occupational Diseases, p. 18) estimated that of the annual deaths occurring among wage earners 10 per cent may be credited to preventable causes. Industrial morbidity and mortality statistics are exceedingly crude. Little has been done to gather them. Few physicians seem to know how to diagnose industrial diseases. What information we have in this country is dependent largely upon special researches into particular industries. But these researches show in a large number of trades an abnormally high death rate for certain diseases; as, for example, tuberculosis, pneumonia, nephritis, rheumatism, lumbago, and sciatica, the predisposing causes for which seem to be numerous in such trades.

Kober and Hanson (Diseases of Occupations and Vocational Hygiene, pp. 720ff and 741ff) list over 600 branches of industry where industrial poisoning may occur. W. Gilman Thompson (Occupational Diseases, p. 700) mentions 65 industries where there is a pronounced dust hazard. E. R. Hayhurst (Monthly Bulletin, Ohio State Board of Health, June, 1913) presents, according to pathological diseases only, a series of nine classes of diseases due to occupational causes:

1. Diseases of the respiratory system:
 - (a) Bronchitis, emphysema, pneumokoniosis (cirrhosis of the lungs).
 - (b) Rhinitis, coryza, laryngitis, asthma, lung abscess.
 - (c) Associated diseases; tuberculosis, pneumonia, pleurisy.
2. Diseases of the circulatory system: Hypertrophy of the heart, arteriosclerosis, aneurysm, varicose veins, anemia.
3. Diseases of the kidneys.
4. Diseases of the alimentary system: Chronic dyspepsia, chronic gastritis, gastric ulcer, chronic constipation, chronic enteritis.
5. Diseases of the skin: Pruritus, dermatitis, ulcers, eczema, chronic fissures, epithelioma, etc.
6. Diseases of the nerves and muscles: Paralysis, spasm (tic), tremors, cramp, pain, neuritis, neuralgia, sciatica, muscular atrophy, insomnia, headache.
7. Diseases of the eye and ear: Conjunctivitis, retinitis, optic neuritis, deafness, etc.
8. Diseases of the bones: Necrosis of the jaw and nasal septum.
9. Ruptural: Muscles, tendons, hernia.

These diseases originate in predisposing or contributing causes attributable to industry or made more acute by industry, and in the various trades and processes where, in addition to dusts and poisons through fumes, gases, and liquids, there are infective materials, such as cutting oils and compounds, or hides with anthrax bacilli. They are also intimately associated with processes and departments where excessive humidity and temperature prevail, where light glare and intensity strain the sight, or intense noises injure the sensitive mechanism of the ear. Closely associated, too, are they with unduly prolonged muscular strain, originating in too long hours, too continuous application to monotonous toil, or the frequent lifting of abnormally heavy weights, all causing toxicity from overproduction of waste, in the removal of which the system is not able to keep pace.

The presence of these predisposing and exciting causes, prominent in so many branches of industry, constitute a menace to health and industrial efficiency sufficiently great to make a definite accountability (through an exact statement of the morbidity and mortality rate) unnecessary in order to prove the hazard. They are the direct evidence of working conditions that are injurious alike to the employee and employer. They contribute not only to sickness and death, but to absenteeism; to the slowing up of production; to increased costs through hiring and quitting—turnover, as it is called; to many minor costs too numerous to mention here. They saddle upon the finished product of factory and mine charges which contribute unnecessarily to the high cost of living, which take from society cultural aids which are the real assets of a nation.

It is not the economic aspect of this question that confronts us here so much as it is the social aspect. The economic is vitally important in that whatever increases the economic burden, either in enhancing prices or in reducing earning capacity, must ultimately become a social problem. But the particular phase forcing attention is the mental and social reaction which must necessarily follow when we throw into the maelstrom of such hazardous processes the foreign born who come to our shores. It matters not that they come to us with the lure of gold urging them on, or the lure of personal liberty and the escape from the burdens of Old World autocracies. If the grind into which they are thrown turns their days into prolonged toil and subjects them to undue exposure, they lack the leisure for that culture that develops American ideals. Thus may the occupational health hazards of industry be interpreted which tend to handicap the making of Americans out of those who came to us from foreign lands. For to make men want or seek a goal of the type we are presenting, the way to do it must not be through hazards which cripple or discourage, or which cause the halo of that goal

to be obscured by the false thought that it is gold and not liberated manhood toward which we are trending.

Because these hazards to health are present in so many branches of industry, it does not follow that they are inherent in such processes and can not be removed. They can be, and that by the simple program of personal hygiene, plant hygiene, and the engineering and medical skill and organization that necessarily attend both. Nor does it follow that the managers of industry deliberately want to maintain conditions which thus bear unduly heavily upon their employees. The great difficulty has been and is the lack of definite knowledge of the hazards and of the means to keep them under control.

In any program, therefore, to reach the foreign born through industrial health there should be established, with expedition in industry, Socrates's dictum, "Know thyself." Industry should study the two fields fruitful of hazards to her workers—the industrial plant and the industrial zone surrounding such plant. It is in this latter field that there are the more self-evident causes of disease commonly known and against which prophylactic measures may readily be adopted. Such problems as are involved in insanitary living conditions, in homes and communities, unwholesome food supply and the insanitary conditions under which it is prepared, handled, and stored; occupancy evils and the exposure of workers to contacts that spread the organisms of disease; problems of drainage and waste removal as they affect, and when improperly attended to, injure the health of the worker. In this extraindustrial sphere, which we may call the industrial zone, the responsibility is a dual one, viz, that of the community as a whole, which has an interest in protecting itself, and that of the plant management, which, if for no other reason than the preservation of the productive capacity of its workers, must be interested.

The more immediate field of activity, and the one to which the responsibility of the plant management is more definitely traced, is within the plant itself. Here the process to attain self-knowledge is more intricate. It requires several very definite phases of work. First, the establishment of record systems, which, by occupation, process or department, will tell the story of sickness, absenteeism, turnover, and production, and in the charting of which there will be clearly portrayed the indices of abnormal working conditions.

Such record systems need be neither elaborate nor costly. They will include the dozen or more items which will permit an analysis of the data collected and an approximation of the sources of the predominating cause or causes as well as of the contributing factors. By such an analysis, indicating the source of occupational hazard, a

program for their elimination may be prepared, or, that being impossible, for their curtailment to a minimum. This is the first step in the program for a plant to obtain self-knowledge. It is not adequate, though, for the problem involved. To interpret it, there should be a correlation with information obtained relative to the plant processes. That is, there should be a job and process analysis which will present facts as to the raw material and intermediaries used in production, as well as to the kind of work done and the machinery used in each process or stage of production, with an attendant understanding of the hygienic and engineering conditions involved.

To make such an analysis complete, there should be an additional correlation with the records obtained by the physical examination of the employee, either as recorded at the time of employment or as determined upon periodic reexaminations. We have here, it will be readily seen, a complete record of materials and how they are used, by whom used, the physical condition of those using them, the machinery of production, the hygienic conditions governing production, and the quantity of production.

From such knowledge, properly correlated and analyzed, as a rule, a clear understanding of the presence and effect of occupational hazards may be obtained in so far as they affect the cost to production and to the workers through exposure to sickness.

This is the first step. It is all entailed in the obligation to self-knowledge, and it is as fundamental to successful management as any accounting program of the production engineer, sales manager, or plant financier. Where such records uncover specific problems but do not suggest modes of correction, additional specific researches need to be directed. Most plants will not feel they have the time to do this intensive work unless the hazard has proven severe and the loss therefrom is heavy. There are commercial firms available for help here, and, dependent upon the nature of the industry, there are State and Federal agencies, such as the Bureau of Mines for the mining industry, the United States Public Health Service, and the Working Conditions Service for manufacturing establishments, the Department of Agriculture for firms working on food products.

These all have a highly skilled and broadly experienced personnel available at all times to assist in determining hazards and in planning the necessary engineering details for their elimination.

Necessarily, the second step in a program to maintain industrial health involves the establishment of the necessary engineering organization to eliminate the hazards found, whether they be from dust, fumes, gases, vapors, heat or light, or any other cause. The officers of the United States Public Health Service, conducting researches into plant hazards, as the Division of Industrial Hygiene and Medi-

cine of the Working Conditions Service as a result of studies in over 100 plants employing from 200 to 5,000 workers each, have found that while engineering features for the removal of the specific hazards previously noted are absolutely essential, yet there are industries where some of these hazards can not be wholly removed, and that the solution of the problem of protecting the health of the workers lies in the establishment of a well-organized medical and surgical service, the installation of adequate personal service facilities, and the instruction of the employees in personal hygiene.

No plant should operate which does not have some form of organization for medical and surgical care. It does not follow that such organization should be uniform in all plants; it could not be, for different conditions and different hazards call for different forms of organization.

Where plants are small, employ only a few score or several hundred employees, it is not necessary, save in extraordinary cases, to have a plant physician in attendance, but one should always be on call. There should be a registered nurse in attendance, save in the smallest organizations, when a well-trained first aider should have charge of a first-aid kit, equipped sufficiently to give any attention necessary prior to the arrival of the doctor. In the larger plants, a physician and emergency hospital and a dispensary, with the necessary complement of nurses and assistants, should be employed. Records are absolutely essential. Where plants can combine on an adequate medical and surgical program, such combination is infinitely preferable to the employment of nurses only, or first aiders only, but will not eliminate the necessity for some trained persons in the plant and available at all times for first-aid assistance. It is a noticeable fact that where there is a good medical organization there are fewer ill consequences attendant upon plant hazards. Such medical service finds its program more elaborate than mere finger wrapping or administering smelling salts. The scope of their activities requires of them to make physical examinations at the time of employment and to make recommendations for the placement of workers on jobs where their physical condition will enable them to work without risk of sickness or injury. It will urge them periodically to reexamine such workers to note if their employment is affecting them injuriously. Placement and replacement, therefore, worked out in cooperation with the employment manager through careful job analysis, become an integral part of their work.

In like manner, where there are hazards such departments keep supervision over the workers therein to note the presence of symptoms and to make recommendations to the engineering department where working conditions become suspicious or dangerous.

Follow-up of absentees, reexamination of all workers absent for sickness, and like phases of service fall within their sphere, as well as the encouragement of communities to organize occupational clinics.

Comparatively little has been understood by plant officials of the relationship between adequate hygienic personal service facilities and the control of communicable diseases, as well as the increase of production. Legislatures are requiring the installation of water-closets, washbasins, drinking fountains, and like aids to cleanliness. These are not luxuries but essentials. In many processes the hazard arises from ingestion. The absence of washbasins readily accessible, of lunchrooms away from the processes, the change of working clothes, directly contribute to the incidence of the disease. Anyone at all familiar with the causation of disease will readily recognize the part played by such personal service facilities.

It is unfortunately true that one of the greatest handicaps to industrial health often arises from the ignorance or perversity of the workers themselves in their failure to observe the precaution established for the control of the hazard in which they are working. Employees, the nearer they approach the immigrant, unacquainted with our language and our mode of life, do not instinctively, as some think they should, avail themselves of the protective devices and facilities installed by the management. Their failure is never a justification for the management to omit the installation of all needed safeguards to control health hazards; it is an added obligation to educate them in the ways they should go and the obligations that rest upon them to take all due precautions to protect themselves and to maintain their health.

In conclusion, the foregoing may be thus summarized: Americanization in industry, through a program for industrial health, rests upon a joint psychological and physiological foundation—psychological in that the individual, as a rule, is influenced by his environment in his standards of conduct and in his interpretation of ideals; physiological in that his capacity to produce and his ambition to succeed, i. e., his will to imitate, depend upon life and health. If industry is humane; if his rights to life and health are recognized; if he is taught to safeguard them when exposed to subtle hazards, with the nature of which he is unfamiliar, he will comprehend the spirit back of such and he will look up to it as the right spirit, the one to follow.

Mr. BUTLER. Mr. Oartel, chief of the safety bureau of the Carnegie Steel Co., of Pittsburgh, Pa., has just arrived in the city and must leave again at once. He came to make us a short presentation in the matter of safety.

THE RELATION OF AMERICANIZATION TO SAFETY IN INDUSTRIES.

(Address of Mr. JOHN A. OARTEL, Carnegie Steel Co.)

A SHORT HISTORY OF THE SAFETY MOVEMENT.

In considering this topic, it might be well to give first a short history of the safety movement. Its activities have been carried out along four main avenues, namely, safeguarding, organization, engineering, and education.

SAFEGUARDING.

The first thing done along safety lines was to safeguard machinery, such as exposed gears, flywheels, shafting, etc. In addition to this, stairways were constructed to replace ladders to elevated places, railings with toe boards were placed along elevated walks, and everything possible was done to make safer working conditions for the workmen.

ORGANIZATION.

The next step was to form safety organizations in the different plants, consisting of committees composed of superintendents, foremen, and workmen, ranging from a central safety committee having jurisdiction over the entire plant down to a subcommittee having jurisdiction over a single gang. The functions of these committees were to inspect and make recommendations for lack of safeguards, to report on dangerous practices, and help in the instruction of workmen, etc.

ENGINEERING.

By engineering I mean the design, construction, lighting, heating, and ventilation of buildings; the design and construction of roadways, tracks, machinery; and to take any and all precautions from an engineering standpoint that would make safe working conditions. In passing I want to say that the greatest reduction in accidents since the beginning of the safety movement has been along this line.

EDUCATION.

The educational feature in regard to accident prevention is the latest development along that line. It is also the most difficult as well as the most interesting side of the problem. Educational methods of all kinds have been applied, of which more will be said in the succeeding part of this paper.

ANALYSIS OF 185,490 ACCIDENTS (UNITED STATES STEEL CORPORATION BULLETIN NO. 7).

In Bulletin No. 7, recently issued by the United States Steel Corporation, Mr. C. L. Close, manager of the bureau of safety, sanitation, and welfare of that corporation, has made a very extensive, interesting, and instructive analysis of 185,490 accidents that have occurred in the different plants of the corporation. I do not wish to go into this analysis in detail. I have only one striking point in connection with it that I desire to emphasize strongly. The startling thing brought out by this analysis is that 44.78 per cent, or nearly one-half, of these 185,490 accidents were caused by hand labor. Now, you can safeguard moving machinery. You can substitute a well-railed pair of steps to an elevated place where men work for a rickety ladder. You can protect the men's eyes with goggles, and his limbs and body with leggings and fireproof clothing, but it is very difficult, and to a great extent absolutely impossible, to safeguard hand labor. It is true that with the advance of engineering and education some of the old type of hand labor has become obsolete, but there still remains and will continue to remain a great deal of labor in the industries of our country that must be done by human hands. So, if this great proportion of work must be done by hand labor, and since it is difficult if not absolutely impossible to safeguard labor of this type with mechanical guards, it follows that the safety message must reach the workmen by another avenue of approach, and this avenue is conceded by the best safety engineers of to-day to be that of education.

HOW THE SAFETY MESSAGE REACHES THE WORKMAN.

The workman receives instruction in safety in several different ways.

First. Through instruction books that from their very nature can deal only with the general hazards of the plant where he secures employment, such hazards as plant railroads, hot metal, moving machinery, and the electrical hazard being emphasized and warning given in regard to them. These books are sometimes printed in foreign languages; in other books the body of the book is in the English language, with the preface in the man's own language, requesting him to take it home and have a friend or one of his children read it to him. We feel that while some results are secured from this effort they are not far-reaching or lasting, for what does an outsider or a sixth-grade pupil in our schools know about the terms employed in a large industrial establishment?

Second—Bulletins. Bulletins of various kinds are important factors in the education of workmen along safety lines. In addition to

the bulletins of the National Safety Council, which describe and illustrate unsafe practices among workmen, homemade bulletins, describing accidents or near accidents in a local plant, have found favor among safety engineers, as it has been found that local color has added much to the interest in the matter, and so we often find a pair of broken goggles that have been instrumental in protecting a workman's eyes displayed on the bulletin board, accompanied by a short description of the occurrence and perhaps a photograph of the workmen concerned. Ability to read and understand the English language is of the greatest importance in securing the best results from the use of bulletins in accident prevention, as very few, if any, bulletins are printed in foreign languages and the cut portrayed on the bulletin will not entirely suffice to carry the message home.

Third—Warning signs. The value of warning signs is mainly in the ability to grasp the message conveyed and act quickly upon it. One of the most common warning signs seen in an industrial establishment is the one reading "Danger—Workmen overhead." Another familiar one is the sign reading "Danger—Electricity." This sign and one reading "Look out for moving cars" are the only ones that I have ever seen printed in foreign languages, and I feel that the message of the warning sign, important though it is, has failed to reach our workmen of foreign birth who can not read and understand the English language.

Fourth—Verbal instruction by the foreman. Verbal instruction in safety begins at the employment office, where the larger industrial establishments give preliminary instruction to the workmen through an interpreter, if necessary. This is largely superficial because it can be done only in a general way. The instruction that does the most good is instruction by the foreman who has immediate charge of the gang in which the new employee is placed. Industries that are doing the most intensive safety work at the present time are insisting that every new employee shall be taken in charge by the foreman or some one delegated by him, who understands his language, who shall instruct him specifically in the hazards pertaining to his job, and that the dangerous places shall be pointed out to him. If there is some one in the gang who understands his language, well and good; if not, the only instruction he receives is the injunction "Be careful" at the employment office.

THE ASSISTANCE THAT THE AMERICANIZATION MOVEMENT CAN RENDER SAFETY.

I sometimes wonder if we Americans who have been accustomed to our environment all our lives can appreciate the mental attitude of the foreign-born workman in our industries. Take, for illustra-

tion, a man from any of the countries of southern Europe. He is transported within a few weeks from the quiet life of a country village, where hazard to life and limb is unknown. He is taken from this kind of a life and placed in the busy, bustling, noisy life of the mill or factory. Everything about him is strange. Shifting locomotives, moving machinery, and molten metal confront him at every turn. Is it any wonder that he sometimes becomes confused and makes a false move or a misstep and pays the price with his life or his limb?

I am here to-day not to contribute anything to your knowledge of the way in which the Americanization of our foreign-born population may be brought about. I am here to make an appeal. We, as Americans, are becoming awakened to the fact that it is not right that 30,000 lives should be sacrificed annually and 100,000 maimed workmen should be the by-products of American industry. We are concerned about it, because we are beginning to realize the value of a man as a man. Our concern about this matter is expressed in the millions of dollars and the amount of energy expended in trying to make working conditions safe. The words "trade risk" will no more suffice as a reason for the taking of a life. It has been proven that accidents can be reduced in some industries and entirely eliminated from others. We are looking to you who are fostering this magnificent Americanism project, which when carried to its ultimate conclusion will make every man in our country an American not only in language, but also in ideals. We are looking to you to furnish the means by which we can get the message to our workmen, and with the understanding of our language and an appreciation of our ideals he will be led and taught to observe that personal thoughtfulness and carefulness in his own safety which we feel is the only necessary thing that is lacking to-day.

INDUSTRIAL RECREATION AND AMERICANIZATION.

(Address by A. W. COFFIN, former welfare director United States Munition Reservations, Ordnance Department, Washington, D. C.)

The human engineer has just recently been recognized as being a necessary adjunct to large industrial plants. The employer of numbers of men is beginning to realize that little real progress will ever be made in dealing with the fundamental problems of the human factor in industry until some form of organization is developed within his plant fitted to handle the various questions of human welfare and human relationship. Many such organizations have

already been established in our larger industrial plants and are generally known as the industrial relations service department.

These departments are so rapidly gaining in importance in the successful administration of the affairs of a plant that instead of being directed by some clerk, many are now directed by an official of the company, who generally is a vice president of the company. His subordinates are capable, well-chosen men, for Carlyle's saying, "Get your man and all is got," is more applicable to the human engineer than to any other class of executives.

The director of the industrial relations service department usually divides this department into (A) an employment bureau and (B) a service bureau. The service bureau may be subdivided into the following divisions: (a) Medical service, (b) educational service, (c) recreational service. It is this last subdivision and its relationship to the Americanization of our foreign-born industrial worker that I wish to discuss in this paper.

The increased monotony of physical labor or the specialization of occupations of every kind is putting more intensity or strain into the working hours. Consequently, constructive recreation as a means of relaxation is more and more necessary to enable the worker to meet his duties as a worker, as a citizen, as an American.

Some one has rightly said that industrial recreation aims to promote health, increase intelligence, raise and maintain moral standards, and to give the worker an opportunity not permitted during the hours of work to develop industrial and social qualities of mind and heart, all to the end that productive capacity be increased, contentment, loyalty and team spirit developed, and that the life of the worker as a whole be happier, more loyal, and better not only as a worker, but as a social being and as a citizen.

And yet many directors of industrial recreation find it almost impossible to interest the foreign-born industrial worker in taking part in the recreational activities of the plant. Why is this? Is it because he does not wish to play, to re-create his mind, his energies, to become an American in spirit and in actions? Hardly.

Karl Gross in his *The Play of Man* states: "As soon as the individual has progressed far enough to realize the seriousness of life, the liberty of play signifies to him relief from this pressure. The more earnest is a man's life, the more will he enjoy the refuge afforded by play when he can engage in sham occupations chosen at will and unencumbered by serious aims. There he is released from the bondage of his work and from the anxieties of life."

This is a statement made as a result of a physiological study of mankind and not applicable to Americans alone, but to our foreign-born population as well.

What, then, is the reason or reasons? One of the greatest needs of our foreign-born industrial worker is not a plaything, but a play-fellow; not the space outdoors or indoors in which to play, but the space in which to play fellowship. The employer, the superintendent, the foreman, the American laborer, often misses a great opportunity to be the foreign-born workingman's hero or his honored general or corporal instead of his taskmaster or drillmaster. It is up to you individually and to all industrial leaders in these United States who have faith in humanity and democracy, who know that when we play fellowship with our foreign-born people, when we talk with them, when we sing with them, when we play with them, and when we accept their contributions to our Nation, then and only then will the ideals of brotherhood be actually realized, and then and only then will our foreign born take part not only in the recreational activities of our industrial plants, but in the activities of our Nation, and then and only then will industrial recreation be a contributing factor in the Americanization of our foreign-born residents.

It is not, however, alone a question of playfellow with our foreign-born industrial worker, it is also a question of what to play. The program of recreational activities of any plant must be the result of fostered growth, not of forced creation, and this is particularly true of the activities of the foreign born, and yet a guiding hand is needed, for unplanned recreation is apt to be as detrimental as no recreation at all.

The recreational director can be likened to a chemist—one of the chemists of the melting pot—not a melting pot of foreign-born residents alone but a melting pot which should contain many so-called Americans as well. The chemists must bring all of us together as the ingredients, without blowing up the whole affair and without the pot boiling over and losing some of the best ingredients. They must mold the good of all groups into the gold of good citizenship, of Americanism, and eliminate the bad as the slag and the dross.

Let us apply this principle to our present recreational system. What is the recreational director going to get out of the pot? Some one has said that there is a little bit of good in the most of us, or words to that effect, and if we would only carefully study our foreign-born neighbor, I am sure that we would find more than a "little bit."

What is it possible to get from the foreign-born ingredients? To determine this it will be necessary for us to go back to the home lands of our immigrants and find what his recreational habits were there. Thousands of our immigrants are from the rural districts of Europe, peasants for the most part. In the remarks which follow compare in your own mind the recreational habits of these people in

their own lands, and then think of them here in this country, crowded in dark tenements in a large city, no chance to get out into the open country, with little or no recreation of a constructive nature, and then you will cease to wonder at the unhappiness of some of our foreign-born peoples, or to wonder why they do not become good Americans.

To a large extent the recreation of foreign born of this rural class depends upon the topography of the country in which they dwell. In the mountainous regions the peasant climbs his hills and his mountains for recreation, I say recreation, and yet you will find these laborers, frugal, enduring people are not climbing alone for recreation, but are out to gather herbs from the mountain side at the same time. The same thing occurs in mushroom season; the entire family or several families declare a holiday and go mushroom hunting. With a song on their lips, with a heart free for the day, they proceed on their way, if in Bohemia there will be a traveling minstrel with them, and as they plod along you will hear music from two violins and a base viol with the people keeping step with the musicians.

Even in the fields during the day's labor you will hear an aria from some difficult opera rise from the lips of a laborer who keeps time not to the clang and bang of a modern binder or mowing machine, but to the rhythmic strokes of a cradle or scythe. His life's partner is probably working at his side and spontaneously responds.

Their gala and festival days are numerous, and to these the entire families come to participate in the singing of folk songs, to see and take part in the national dances, which are in themselves gymnastic feats. There will probably be a pageant or a folk dance and the telling of folk lore stories. There will probably be several traveling minstrels to furnish the music. If you happen to be in the land of the Slavs, and particularly in Poland, you will be entertained with a gymnastic exhibit by the members of the Sykol (Gymnastic Association), which had a racial membership of more than 300,000 men. I might add parenthetically that 30,000 of the members of the Sykol in the United States responded to the call for soldiers to fight Germany and Austria, and were almost immediately put into the field because of their fitness due to these gymnastic exercises. In the evening the men will sit in the coffee houses, some playing cards, quite similar to our card games, and some playing chess, checkers and dominos, which are not American games, but might well be termed international games. The women will have gathered together in order to talk of fancywork, to compare notes as to laces, etc., and to look at the exhibition of needlework, which is always to be found.

During the winter you will find the people of the north participating in ice carnivals, skating, and ski contests; in other parts you will find hunting, fishing, swimming, not only the recreation of the boy but also of the parent, for they believe as Spencer wrote: "We stop playing not because we grow old; we grow old because we stop playing."

In sunny Italy you will find the men play "baccio" a bowling game, in the streets or along the country roads. You will probably hear the accordion and an aria from an Italian opera.

In Belgium you might be in time for the kermises (local fairs), the carnival (Shrove Sunday), or at least to see them playing at "drowning the dove," or at their ball game, which I might add has nothing in common with our American game of baseball, and surely you would be asked to participate in billiards, for nearly every Belgian is a born billiard player.

In England or Scotland it might be soccer or cricket, and so on throughout Europe and in fact throughout the world.

To get back to the American industrial plant and to the participation of the foreign born in plant recreational activities, I would suggest that the first step is to ascertain what races are represented in your plant and then make a study of the recreational habits of these races and apply what you learn to your own plant programs. If you have Italians, buy some "baccio" balls and see what happens; perhaps follow this up with a bowling tournament. If you have Slavs, and particularly Poles, take some old pipe and make some parallel bars or other gym apparatus and see who uses it during the noon hour. If you have many Belgians, buy a billiard table or two and install them in some building not in use if there is no clubhouse available. If you have Canadians, English, or Scotch, leave a soccer ball or a cricket outfit unguarded some noontime and see who picks it up.

Let us now consider some of the things that can be put into a plant recreational program, and which the foreign-born employee will take part in, and at the same time will help to Americanize him.

Such physical recreation, as horseshoe pitching, gymnastics, "baccio," pool and billiards, indoor baseball, kitten ball, volley ball, basket ball, and handball are suitable for the noon hour for they can be readily stopped when the whistle blows; they are easy to learn, and are already familiar to many of the foreign born; expense of equipment is slight; most of them can accommodate large groups at the same time in a very small space, and are adapted either to indoors or out of doors.

For longer periods of time—Saturday afternoons, holidays, evenings, etc.—there are track and field sports, soccer, tennis, bowling, boxing, wrestling, organized hikes to show the foreign-born employees points of interest in the town, such as the library, the water-

works, the municipal building, the parks, etc. I think most recreational directors are beginning to see the folly of professional industrial baseball and football activity, and are confining these two activities, if used at all, to intramural games of a purely amateur nature.

Then the social activities. For the noon hour—"sings," with a special effort to teach the foreign born the words in English; programs of about 30 minutes consisting of native dances, folk songs, native quartets, native instrumental numbers, native costumes, etc., by representatives of the various races. Many of your employees have probably paid from 50 cents to a dollar to hear a ukulele or see a Bohemian dancer perform in vaudeville, and yet many of your foreign-born employees can play on instruments equally as odd and as interesting as the Hawaiian ukulele, and dance equally as well as the Bohemian dancers of vaudeville. Then there are glee clubs, quartets, bands, orchestras, etc.

Musical appreciation is much more widespread among the foreign born than among American employees. If an employer is at a loss to know what to do for the recreation of his foreign-born employees he can readily reach them through the universal language of music, for in music we have an unity of feeling which can not help but produce true national solidarity.

Then there are banquets, with perhaps a special native dish from each race present, with turkey or pork and beans representing America; parties, pageants, entertainments, at which the foreign born can tell of his country, his habits, his folklore, his heroes, and at which the American can tell of his. There can be moving pictures visualizing this very thing and many other things of interest to the foreign born as well as the native born.

There are exhibits such as "safety first," health, art, handicraft, child welfare, gardening, housing, America, etc., which can be set up in or about a plant, with a man detailed at particular times, mainly the noon hour, to explain to the foreign born what it all means.

Let us not forget the foreign-born woman in industry. Many of the women can take part in some of the recreation previously mentioned, but there is another point to consider. Teaching domestic science and home making to our foreign-born women and girls as a part of the industrial recreational program can not be overlooked by any company. It is inevitable that a majority of these girls and young women will marry the men of their own race in the employ of the same company. Nothing is more fundamental to these men's efficiency as workers than properly selected and prepared food, a cheerful, attractive home, an economical administration of the family income, and the proper care of the children. Every industry, es-

Especially those employing women and men in the same plant, should encourage the formation of home-making clubs under the leadership of the plant nurse or a domestic science worker. Talks, lectures, exhibits of domestic art and science should be given from time to time. Invite the men to the exhibits and see which girl gets married first and see how the efficiency of the husband increases.

There are national holidays, when special efforts should be made to bring all the employees and their families together—a sort of picnic or gala day. There can be floats, athletic and burlesque events for the boys, the girls, the men, and the women, such as field and track contests, fat man's race, three-legged race, nail-driving contest, etc., band concert, a pageant, community singing, contests between the various races in the display of their native costumes, or in native dancing, singing, instrumental playing, games, etc.

I have discussed two of the fundamental factors involved in the recreation of the foreign-born employees, namely, "How to play" and "What to play"; the last thing to consider is "The results of this play."

All of these forms of recreation develop esprit de corps and mutual acquaintanceship and fellowship through engaging in common activities. Such functions result in better service on the part of the employee, whether American or foreign born.

President Wilson in his inaugural address said: "We have been proud of our industrial achievements, but we have not stopped hitherto thoughtfully enough to consider the human cost, the cost in lives snuffed out, in energies overtaxed and broken, the terrible physical and spiritual cost of men and little children upon whom the dread weight and burden of it all has fallen pitilessly, the years through. It is a duty to reconsider, to restore, to cleanse, to harmonize, and purify every process of our common life without weakening or sentimentalizing it."

Is not this statement especially applicable to our foreign-born people? Will recreation help to do for our foreign-born people this which President Wilson states is so necessary for our industrial future? Is not this, which President Wilson calls to our attention, Americanization work? Yes; decidedly, yes.

Broadly speaking, recreation does not mean just mere amusement, but it can be defined as the use of leisure. It is what we do when we are free to choose the activities in which we want to engage after we have labored. The use of leisure time can be either constructive or destructive. Character, good citizenship, Americanism can be made or unmade in the use of leisure time.

Constructively planned recreation or the right use of leisure time will mean that the foreign born will take up his work, not indolently,

in sullen gloom, but cheerfully and joyously, trusting God, Nation, and his fellow Americans, rejoicing in the manifold prosperity of his work and in his being a citizen of these United States.

(Thereupon the convention adjourned until Wednesday, May 14, 1919, at 9.30 o'clock.)

THIRD DAY.

MAY 14, 1919.

MR. BUTLER. I think there is no more important phase of Americanization work than our relations with the racial organizations. These racial organizations exist. They are a condition and not a theory. They have a strong cohesive factor in them that makes them readily available for active work. This has been demonstrated during the war. The Treasury Department, through their loan organization, has been working with them hand in hand, with national, and State, and local organizations of people by races. Possibly in no part of the country has this work been done more effectively than in the Chicago district of the Liberty loan organization, and we have this morning to present the subject "Securing Interest of and Cooperation with National and Local Racial Organizations," Mr. Felix J. Streyckmans, Federal reserve director, foreign language division, Liberty loan organization, Chicago, Ill.

SECURING INTEREST OF AND COOPERATION WITH NATIONAL AND LOCAL RACIAL ORGANIZATIONS.

(Address of Mr. FELIX J. STREYCKMANS, Federal Reserve Director, Foreign Language Division, Liberty Loan Organization, Chicago, Ill.)

I have not had the pleasure of being present during the last two or three days of your conference and perhaps some of the things I may say may be a repetition.

There is an old receipe for rabbit stew which provides that you must first catch your rabbit. All plans for the education and Americanization of our foreign born will be failures unless we first establish proper contact with the foreign born.

It is well enough to speak of the best method of teaching English and using the schoolhouse for Americanization, and of establishing classes in the industries that can be attended by the foreign born. This will avail us nothing, however, unless we can induce the foreign born to attend the classes. They must submit themselves to the course of instruction mapped out by those who are best qualified to do so, and a general desire must be created on the part of the foreign born to become good Americans, by learning our language, our customs, and

our institutions. In other words, we must prepare the foreign born for Americanization by making it popular among them.

Supposing a number of schools were established in a city like Chicago with the best teachers. The next step would be to obtain pupils. Someone must speak to them in their own language and explain the benefits to be derived by knowledge of our language and customs. The work must be started in their language and the foreign-born people must be reached, not singly, but in large numbers; otherwise, the work would be so slow that it would take years to accomplish anything definite. I think thus far all will agree with me.

The problem of reaching the foreign born in a wholesale manner has been solved by the foreign language divisions of the Liberty loan organizations. A short statement of the method of organization and the work done in the seventh Federal reserve district with Chicago, as headquarters, will serve to show the plan followed.

On April 6, 1917, the United States entered the Great War. From the great portion of our population which was foreign born, we had to procure our soldiers to fight and the money to pay the fighting bills. They did not know why we were at war or why we must win the war. They could not understand why they were asked to become soldiers, a life that they or their fathers had fled from. Cherishing their small hoards of money, they could not understand why this great, rich, and prosperous Nation asked them to loan their savings. The problem of overcoming this situation confronted us when the Liberty loan campaign was first launched. We sought for the most effective machinery with which to start the work of Americanization and education. We needed an organization by which we could reach each group, speaking different languages, and who were wholly inaccessible unless reached by those possessing their own racial characteristics and peculiarities. We did not have the time to start classes in English or to take a long period of time to educate them. We had to reach them immediately, because the draft was on and the Liberty-loan campaigns were on.

It was, therefore, necessary to use for this patriotic work the persons best qualified by reason of racial blood, knowledge of language, and familiarity with the peculiarities of the race. Our American citizens are all either foreign born or of foreign descent. The only native American is the American Indian. Our population is made up of liberty-loving people who came here from every country on the face of the globe. We, therefore, had specialists who could conduct the campaign in each racial group. Why not use Americans of Italian descent to conduct the campaign among the Italians instead of selecting Americans of Irish, English, or Swedish descent?

After all, there is very little difference between our American born and our foreign born. The former are Americans by chance; the

latter are Americans by choice. We acted on the theory that although the foreign born spoke not a word of the language of this country, and groped but dimly toward its institutions, they were Americans in soul, or they would never have come here. Why not, then, use such organizations as had been created by the foreign-born people prior to our entrance in the war? These include societies of national scope, some known as "national alliances"—the fraternal, social, and church societies, the clergymen, and the foreign-language newspaper editors. Upon investigation it was found that all these agencies were not only willing, but extremely anxious, to cooperate in the great work. All that was needed was recognition and an understanding with these people and these agencies that they were a part of this great Nation of ours.

In September, 1917, a meeting of the various racial groups was called in Chicago, and each group selected a representative of that group. A conference of these delegates was held, resulting in the formation of the Federal reserve cabinet of the foreign-language division. All racial groups were represented and a chairman and secretary were elected.

The following is quoted from the circular used in the campaign explaining the organization of the foreign-language division:

LIBERTY LOAN CAMPAIGN COMMITTEE.

INFORMATION FOR MEMBERS OF THE FOREIGN-LANGUAGE DIVISION.

The foreign-language division of the seventh district is being organized on the following plan:

A director, a secretary, and a cabinet consisting of one representative from each nationality in the district, who is responsible for the campaign work in the district for his particular nationality. Thus each member of the cabinet is ex officio chairman of his nationality for the district.

A State committee for each State, organized on the same lines as above, to be presided over by a chairman, but with each member directing the campaign for his particular nationality in the State. There will be such committees for the States represented in the district—Iowa, Wisconsin, Michigan, Indiana, and Illinois.

The county committees, wherever necessary, will have a representative for each nationality necessary to carry on the campaign in the respective counties. Some counties do not require a foreign-language committee; others have only a few of the nationalities represented on the committee. The character of the population of the county will regulate the character of the personnel of the committee.

The above committees cooperate with the State director of sales in each of the five States and with the chairman of each county, so as to avoid duplication of effort.

Wherever I refer to "Federal reserve director" you can insert "Department of the Interior" or "The local Americanization

agency," so that these racial organizations will become a part of them instead of the Liberty loan organization.

From the above general scheme it will be seen that every nationality will have a complete organization of its own in the district, consisting of one member in the Federal reserve cabinet, a chairman for every State in the district, and a chairman for every county in the State where needed. Thus each nationality will have a complete organization but will be only a part of the general central organization, which, of course, is American. Furthermore, each nationality will have a check on the other, and the State, county, and municipal members of the committees of each nationality will have a check on themselves.

Translation of printing of all literature necessary to carry on the campaign and determination of the methods to be employed, furnishing of supplies, and placing of the advertising matter in the foreign-language newspapers, etc., are all under the jurisdiction of the Federal reserve director and his cabinet. The State and county committee will do active work in their respective localities.

Much of the Liberty loan work is to be done through foreign-language societies, churches, racial, business, and fraternal organizations, and, according to the above plan, the leaders of each nationality will carry on the work among their own people under the general supervision of the respective committees, and in connection with the work done by their members on the Federal reserve cabinet representing the various foreign languages.

The speakers' bureau has a branch foreign-language speakers' bureau which is under the jurisdiction of this division. Names and addresses of speakers should be forwarded to speakers' bureau, foreign-language division, where they are compiled and kept for reference so that speakers may be sent from one part of the district to the other. In instructing the speakers, attention is called to the fact that the principal idea is to inform the foreign language people of the institutions and fundamental principles of this country, why we are at war, and why we must win the war. The effect of such a campaign is lasting and will aid materially in not only the sale of future Liberty bond issues but in all patriotic work that the Government may be in need of. If the foreign-born are made acquainted with the reasons why they should buy bonds, and the purchase is made after they are satisfied, much better results will be obtained.

The members of the foreign county committees should cooperate with the county chairman of their county. The representatives of the various nationalities in the counties will be an advisory committee to the county committee, and of course, should cooperate with the county chairman. All communications in regard to the work should be addressed either to the State chairman of the nationality represented by the person making the inquiry or to the director of the foreign language division at Chicago.

A primer is being translated and printed in 20 different languages, and any number of same may be obtained upon request. This primer is couched in plain language, and is not the usual primer used by the general committee.

Attention is called to the fact that all of this work must be carried on strictly on the basis that an appeal is being made to the American citizens and not to representatives of the various foreign countries. The main object of the work, in addition to the sale of liberty bonds, is to inculcate the spirit of Americanism in our foreign-born people. No appeal must be based on racial lines.

For a large city or county having a large foreign-language population, the organization can take the form of the Chicago committee which was organized as follows:

Representatives of the churches, regardless of denomination, the president and secretary of each racial society or organization, representatives of the foreign-language newspapers, and influential business and professional men of each racial group, met and formed a general committee. Subcommittees on churches, societies, publicity, speakers, professions, and trades were then organized with a chairman for each. After each racial group had been organized on the above plan, the general chairman of the group, which in every instance had been elected by all factions of his group—and there are factions in these racial organization as in everything else—became *ex officio* a member of the foreign-language division of Chicago. This division consisted of 33 members, each representing a separate racial group. Everyone of them was a good patriotic American and the group included judges, lawyers, doctors, and clergymen as well as influential business men of high standing in the city of Chicago. All questions relating to the campaign were determined by this interracial committee. Whatever was decided upon by this committee was transmitted by each chairman to the subcommittees of each racial group.

As a result of this organization, a speakers' bureau with 800 speakers representing 33 different languages was organized. The foreign born were addressed in their own language at the industrial plants where they were employed and at their society meetings; when they went to church their clergymen, in addition to preaching the gospel of God, preached the gospel of Americanism. When they read their foreign-language newspapers, it was about America they read and about our participation in the war, for the foreign-language press devoted a large portion of their columns to this good work.

In addition, each group held mass meetings for those of their own origin which were at times attended by as many as 15,000 people. In a short time each racial group was vying with the other in showing its patriotic spirit. Aliens were urged to waive exemption to the draft and do their duty, not only in buying bonds but in aiding in all patriotic work. All the machinery heretofore organized by the foreign born was turned to the interests of their adopted land. The national organizations circularized their branches throughout the Nation. Each racial group was organized for America.

Such an interracial organization can be used as the vehicle of transmission for the conduct of any desired campaign among the foreign born. Through its instrumentality, a campaign to learn English can be made popular. Through its various departments, literature of all kinds, prepared by Americanization committees, can

be distributed. Large audiences can be gathered together. Speakers in all languages and for all purposes can be furnished. In fact, it can be made the connecting link between the Americanizing agencies and the foreign-born people.

The diversity of uses to which it can be put is exemplified by the fact that on July 4, 1918, 800,000 foreign born men, women, and children, representing 33 racial groups, met at 60 different places in the city of Chicago and took part in patriotic exercises, listened to speeches made in English and in their own language, and pledged renewed allegiance to the flag. The German section turned out 50,000 people on this occasion. Only through the foreign language division could these people have been gathered together. The success of the war exposition at Chicago was due, so far as attendance was concerned, to the cooperation of the foreign language division. On some days, over 200,000 people attended this exposition, the various racial groups having special programs on allotted days at the "Liberty forum." In all Red Cross drives, and other patriotic activities, the various organizations of the city requested and were given the services of the organization and its speakers. In the fourth Liberty loan, the Chicago district led in the percentage of the population that subscribed. The average percentage of population subscribing in the United States was 21.9—in Chicago proper it was over 43 per cent, or double that of the country as a whole—and we have a large foreign-language population there.

During each Liberty loan campaign, millions of pamphlets in many languages were distributed throughout the district. Hundreds of thousands of letters were written, everyone reaching a foreign-born citizen. Thousands of meetings were held in addition to the regular meetings of societies and the attendance at the various churches. Numerous parades, pageants, and other demonstrations took place all over the district. In the last campaign floats were to be seen in the parades and on each float there was the sign "Americans all for America first;" all floats represented something American and none had anything but the name to indicate the racial country from which they came.

By all these means the minds of the foreign born were diverted from the land of their birth to the land of their adoption. The organization should be kept up as part of the Americanizing agencies that are to be used in the future. Its work can only be done, however, in connection with other agencies. No group must be permitted to work by itself. I do not know anything about the technique of teaching the English language to these foreign-speaking peoples, but I do claim that, through these organizations, I can bring the pupils to the schools. I do claim that if you want to carry on a campaign of any kind I can give you an audience of not 10 or 15, but I will

turn out 1,000, 10,000, or 15,000 people at a time, and the audiences can be addressed by American people in the English language and they will be understood in a great many instances. That is the way we have to handle them—on a wholesale basis, by tens of thousand. All groups must be bent toward one object—rallying around one flag. When you organize these groups you will find factions and cliques. Sometimes we found it very difficult to have a president elected, and the result was that we had to gather them together and explain that they were united not as a fraternal organization or for social purposes, but they were organizing to work for the flag and for their adopted land, and that they were part of the Government. By doing that we had them all working harmoniously and unanimously, and they carried on the work properly. The promotion of the interests of their adopted land and of themselves as citizens thereof is what caused the group chairmen and their people to consider themselves not as members of a racial group, but as citizens of the United States.

In local communities, where only one or two racial groups exist, they should be made a part of the community Americanization committee, and when so recognized, they will, as volunteers, do all the work that is asked of them.

The committees must be handled with tact. Temperament is the big thing to contended with. The peculiarities of each group must be studied. The selection of chairmen and officers who have the confidence of their people is absolutely necessary. Our American-born people should be taught tolerance in all of our communities. Americanization in some instances can and should be applied to the American born as well as to the foreign born. The success of our organization depended upon the fact that it recognized only two classes of citizens—there were no German-Americans, or French-Americans, or Italian-Americans—there were only the loyal and the disloyal. Everyone strove to be in the loyal class; in fact, they vied with each other and made an effort to show that their racial element was more patriotic and more loyal than the others. The place of one's birth is no guaranty of one's loyalty. No distinction was made between people who sprang from enemy, neutral, or allied countries. Our institutions do not recognize any such distinction, nor did we. It was found that the love of country could be and was expressed in the 33 different tongues that were spoken by the members of the organization. The American of German descent vied with the others to show his patriotism, and some of the members of German extraction were the hardest workers. We turned out 50,000 German-Americans in Lincoln Park one afternoon, and when the flag was raised they pledged anew their allegiance to their adopted land.

In carrying on the work which we all agree is so necessary now, let the foreign born through their leaders and representatives, their societies, their churches, and their foreign-language newspapers, take a part; put them on the State and local committees, give them an opportunity, and you will find that they are just as anxious to learn our language, our customs and our institutions as we are to have them do so.

By giving racial organization recognition and making use of them for Americanization purposes, in the course of time, these organizations will have no other object in view than that of advancing America's interests. The system we used permitted all churches, regardless of denomination, to carry on the work among their own people. It took in all societies, regardless of their character. The Socialists joined with the others. We made no distinction in race or creed. We endeavored to personify Uncle Sam and to carry out his ideals and institutions by permitting all to become members, the only qualification being loyalty to our country.

As to the method of organization which I have described, let me illustrate as to one group what applies to the 33 groups forming our organization. For instance, take the Swedish. In the case of the Swedish, we have a committee on churches, with a clergyman at the head of it, in this instance Dr. Johnson. He had 80 Swedish clergymen on his committee, and he himself handled all of those clergymen and circularized them and imbued them with the proper spirit. The result was that every time an American of Swedish descent went to his church, he was addressed by his clergyman on a patriotic subject. Our publicity committee in each racial section would issue something about the campaign each day. Some of the foreign-language newspapers printed the names of all who bought bonds. And then we had a society organization. The chairman of the society organization would have under his jurisdiction the president and secretary of every one of the racial societies in that city. The result was that the president and secretary of a society were ex officio chairmen of a committee that would be appointed in their organizations, and we had the same situation with reference to the building and loan associations, etc.

If I wanted to carry out any sort of propaganda, whether Liberty loan or Red Cross or attendance at the exposition or attendance at the all-American exposition which we are starting there now, all I would have to do would be to call the committee together—all of these 33 racial representatives—and tell them what I wanted. The next day they would call a meeting of their respective executive committees, and the day after that they would call their own committees together and so right on down the line to all of the people we wanted to reach. Everybody learned about what we were trying

to convey to them, in the churches, at the industrial plants, at their society meetings in the evening, and in their foreign language newspapers, and they had it hammered at them a great deal stronger than the American born. That is the only use I claim can be made of this organization, outside of carrying on propaganda work at the present time to show them the great need of learning English and becoming good citizens—because, after all, learning English and our institutions does not make a good American citizen, because Americanism comes from the heart and the conscience. It is not read from a book. You have to love this country after you learn what it is, and I assure you that I found in my work a great many foreign-born men who did not know anything about George Washington and our institutions, but who loved our country so well that they were willing to go to the battle line while other American-born citizens had to be kept under the surveillance of the Department of Justice throughout the war—and they were well versed in our institutions.

A good American is one who loves his country. He need not necessarily be able to speak English to do that. Yet there is no doubt but what the learning of our language is the stepping stone to a love of our country and it should be encouraged. The use of foreign languages should not be enjoined. A study of the history of Europe will show that in all cases where native language was suppressed that the people took it as an infringement of their liberty. The loyal foreign language press has been of inestimable service to this country in the great war. A disloyal press should not be tolerated, whether it be foreign language or English.

The only way to make good Americans of either the foreign born or American born is to create in them a liking for this country. This means more than a knowledge of the language and of our institutions. It means tolerance on the part of the native born and the creation of a brotherly feeling among all.

There are two things which brought the foreign born here—liberty and individual opportunity. Don't forget to show them the economic situation of this country as well as the social or political conditions. A full dinner pail has won many a political campaign. The knowledge that they live better, receive better wages, more comforts, better opportunity for education and to carry out their ambitions is what will make these people love their adopted land. We must show them that we desire to extend to them justice and equality—that if they are loyal they will be treated the same as the native born. When you have convinced them of this you will find them to be as strongly American as the native born. Permit them to speak their language—do not force them to relinquish it. At the same time show them the economic benefit of speaking the English language

and let them learn it because they want to learn it—not because it is forced upon them.

The foreign born, as a whole, have been just as staunch supporters of our Nation in the World's War as were the American born. The list of Liberty-loan subscribers shows that in the financial support of our Government they have stood as one. Yes, and more than that, when the casualty lists brought heaviness to some homes and a firm sense of resolution to all, we read upon the roll of honor Slavic names, Teutonic names, Latin names, Scandinavian names, and oriental names, showing that the foreign born had sealed their faith in the land of their adoption with the blood of their best youth.

Let us hope that the work done by the foreign born among the foreign born during the pendency of the war will be carried on after the dawn of peace until all the dross shall have been skimmed from the melting pot and nothing but the pure ingot of gold representing the 100 per cent American remains. But in order to do this the American born and the foreign born, capital and labor, the society leaders and those in the lowlier walks of life, must join hands with the same democratic spirit which they displayed while the great world's conflict was raging.

Mr. BUTLER. The next speaker was to have presented the subject "Securing the Interest of and Cooperation with the Foreign Language Press," but he is unfortunately prevented from being with us by illness in his family. However, he has sent his paper, and we will reproduce that in our proceedings and you will get it later.

(The paper referred to is as follows:)

COOPERATION OF FOREIGN-LANGUAGE PRESS.

By HARRY A. LIPSKY, general manager Daily Jewish Courier, Chicago, Ill.

The Americanization problem is not a new one to the foreign-language press. The mere physical necessity of answering questions over the counter, by telephone, or in the paper in reply to letters received have compelled a certain amount of Americanization work on the part of the foreign-language press. Questions relating to citizenship, the process of naturalization, peddlers' licenses, foreign exchange, etc., have been asked and, of course, answered; and in the process one or more points involving the theory and practice of our Government—Federal, State, and municipal—have of necessity been touched upon or elaborated for the benefit of the reader or inquirer. As each national holiday approached the significance of it and its proper observance have been pointed out. Cooperation from the publicity side has always been granted to city or State-wide celebrations of a public nature, and many times local racial or national

celebrations arranged for Lincoln's or Washington's Birthday, Memorial Day, July 4, or Thanksgiving have received their initiative impulse and even material support from the press of the special group involved. Social settlements and night schools have been aided by the foreign-language press and special attention called to their facilities for instruction in English, citizenship, and other subjects, as well as their social and cultural activities, most of which led directly or indirectly to Americanization. Very often the effect of social activities, which led to the acquirement of what are often termed merely "social graces," made possible the acquisition of American manners and social forms and helped remove the feeling of awkwardness and aloofness that the foreigner feels exists between himself and the American. The social barrier once removed, social ease once acquired, and the way to further Americanization is made easier.

The foreign-language press through publicity has reported and at the same time encouraged all these processes of putting oneself at ease in the new environment. A specific instance of material support for such work was a recent donation of over \$5,000 worth of space to propaganda work in behalf of the night schools of the city of Chicago. Actual measurement of the space given for the purpose showed that an appreciable excess of space over the amount donated was used. The amount of space given to the successive Liberty loans, war-savings stamps, Red Cross, Y. M. C. A., and other campaigns represents a total of hundreds of thousands of dollars, and was, of course, directly concerned with matters that involved emphasis of the outstanding features of our Government and its activities, not only in behalf of our own citizens but in the case of the war work in behalf of humanity in general. It can hardly be denied that this publicity was the best sort of Americanization propaganda.

So much, or, rather, so little, for past performances of the foreign-language press. Now, as to the future, as to positive, aggressive propaganda in behalf of America:

1. If possible some official governmental recognition must be given to the foreign-language press. This recognition must be given not in a spirit of hostility, but rather in a spirit of friendship and in recognition of the fact that the foreign-language press is an absolute necessity in order to best accomplish the transition of the immigrant from Europe to America. Physically, the port of entry seems to be the gateway to America, but mentally, socially, and culturally it is not more than the outer office, the reception hall, of the new country. The real entrance to American life comes very often much later, through long and sometimes saddening experiences in industry or commerce, or in pleasanter pathways, leading through night school,

social center, fraternal or other organization, conducted by sympathetic Americans or by kinsmen who have preceded by some years the later comers. Those who come in early youth still have an opportunity of going to school, of growing up in the new environment and becoming Americans almost automatically. Some of these young people continue to be foreign speaking, at least in the home, and many read the foreign-language press because of their interest in racial or nationalistic matters which appeal to them, though they have become patrons of the English press. The older immigrants, however, are unable to go through this automatic process, they can not learn readily, have not the opportunity that their own immigrant children have, and are naturally interested in the old countries, old languages, and old social customs. They remain readers of the foreign-language press to the end, and their more conservative interests hold them for the foreign-language press even when the process of assimilation, both in language and social custom, has proceeded very far.

For all purposes, therefore, the foreign-language press is the one sympathetic, intelligent, and trusted medium through which the foreign born, old or young, may be approached, and through which Americanization work, whether along old or new lines, can best be carried on; and the work must be done in a manner to appeal to men and women, young and old, and the lines of approach so differentiated as to assure a measure of success with each element appealed to. Official recognition of these facts by the proper governmental agency will hearten the foreign-language press and give it renewed faith in our country and its institutions, while silencing forever the attacks made upon it and secure it against the threats of annihilation continually hurled against it.

2. The foreign-language press must be given the opportunity to cooperate with the Government. Cooperation voluntarily rendered will give the proper spirit for the work. The instant a paper or a press finds that it is being exploited, even though it be used for high governmental purposes, its spirit fags, its enthusiasm is dampened, and its sincerity impugned by its readers. Its power is thus weakened and suspicion may be engendered that will hinder effective work in the future. The press should be invited to assist, on a basis of equality, those governmental agencies or private forces interested in the work of Americanization.

3. If possible the Government should have a news service, instituted for the special purpose of conveying to the foreign-language press such news as may be of especial interest to the foreign-language press readers; such as Government action on the transmission of money to the old countries, steamship and immigration regulations,

acts of the Government agencies affecting foreign lands whence most immigrants come, such news of industrial or agricultural affairs as may affect emigration from certain countries or may require special action on the part of immigrant groups here, such as raising relief funds, etc.

Government documents, too, might have more news, better news, and, above all, more "pep" than seems to be the rule. Why such documents should have long anticipated the 1st of July is difficult to understand; and yet it seems that most matter is prepared for the patient perusal of the scholar in his library rather than for the busy news or city editor in the rush and noise of the editorial room of the average daily paper. With a good news service this fault might be remedied and the heavier documents left to the mercies of editorial writers, to be used or commented upon in more leisurely fashion.

4. The most important point of all, perhaps, in utilizing the foreign-language press is to remember that most foreign-language communities are not now large inchoate masses of individuals, bound only by physical proximity and having interests in common, resulting merely from congestion into limited areas. To a greater extent than many of us may think, judging only from the surface, these masses are organized and all the local congested areas, through organizations, are articulated into larger bodies capable of unity in action and well able to carry on propaganda through press, pulpit, and pamphlet. Much of the propaganda carried on may be beneficial to the community and no different in intention and effect than movements organized and active American communities. Much of the propaganda work may be neutral, as far as American interests and ideals are concerned, and the rest may be anti-American. The latter, of course, concerns us most and is the most difficult to counteract by the foreign-language press, to a great extent, because so many papers may have large numbers of their readers among the anti-American elements, though the publications themselves are absolutely loyal. This applies as well to the radical publications, who have been divided among themselves on the question of the war, to mention one recent instance.

So the press can not go at the matter of Americanization in the spirit of adventure, just hitting about blindly at what may be considered un-American attitudes or disloyal propaganda. Neutral or colorless campaigns telling of the economic or social advantages of becoming citizens, or of learning English, or acquiring the American "social graces," can be instituted and carried out with good results to show for the work put into the thing. Such campaigns are even well worth while, for we may safely take it for granted that the greater portion of those who come to these shores came to

make their homes here, to permanently cast their lots with the American Republic and become loyal citizens of it as soon as they might overcome the barrier of language and custom and fulfill the legal requirement for citizenship. Millions, we know, did so, and gave of their lives and their treasure when the country of their adoption called for the sacrifice. Many, however, who came have remained lukewarm and some have become hostile as far as in their power lay.

So for friend who is cool and enemy who is zealous we must have a propaganda that shall endeavor to overcome the inertia of the lukewarm and the hostility of those zealous against us. We must have a propaganda that shall preach evolution rather than revolution, and consistent, progressive reform as against unrestrained, uprooting ultraradicalism. We must teach thoroughly the lesson involved in 150 years of history of the Government under which we live, founded and kept safe in every crisis with the assistance of foreigners of illustrious memory. Our history since the beginning of our national existence, and even before the advent of the Nation, is filled with the stories of heroism, sacrifice, and devotion on the part of great men who taught that government was necessary, that it needed eternal vigilance for its preservation, and that when watched over and aided in its development a government such as ours could be kept strong enough, could be modified often enough, and could be kept sufficiently democratic to keep pace with the requirements of the times and with the ability of the ordinary man to grow up to the measure of freedom which he was enjoying, and even to prepare himself for just a bit more democracy and freedom than he began with.

Our propaganda must teach the lesson that the genius of the American Government and the resultant American democracy that has developed from it, consists in the willingness to obey the law, and that when change is necessary, more can be accomplished by the method of compromise than by insisting on cataclysmic changes, which may, as often as not, lead to destruction.

By compromise we may enter upon an evolutionary process, which brings progress. By radical changes we may most likely suffer disaster and delay the evolutionary process. We can make haste slowly in making governmental changes by taking the objectives just ahead of us, consolidating our positions, and then holding them permanently, rather than by making bold incursions deep into the enemy's lines without the ability to hold onto what theoretical gains we may think we have made.

In conclusion, let me say that you can carry out the program outlined above by calling to your assistance the foreign-language press as an organized group, articulate their publishers and editorial writers in some intimate way with the activities of the Division of

Americanization, show your confidence in them, advise them, and take their advice, too. The resulting cooperation and mutual trust will develop a spirit and eventually a technique that will produce a propaganda of loyalty to our Government capable of overcoming all efforts to weaken or undermine our democracy.

Mr. BUTLER. The next subject will be "Securing the Interest of and Cooperation with Foreign-born People Generally, from the Viewpoint of the Native Born." There are two phases to this subject—the foreign born and the native born—and the viewpoint of the native born will be presented by Mr. Nathan Peyser, executive director, the Educational Alliance, New York.

SECURING INTEREST OF AND COOPERATION WITH FOREIGN-BORN PEOPLE GENERALLY, FROM THE VIEWPOINT OF THE NATIVE BORN.

(Address of Dr. NATHAN PEYSER, Executive Director, The Educational Alliance.)

The subject that has been given me for discussion is such a broad one that I shall have to speak very rapidly in order to cover as much ground as possible in a treatment which must prove very inadequate when restricted to 20 minutes.

The question for discussion is, as I interpret it, "How, from the viewpoint of the native born, shall we gain the cooperation and interest of both native and foreign born people, in the task of the Americanization of the foreign born."

The first and most important problem facing the native-born worker, or organization, is the determination of what is implied in the aim that has been posited. The term Americanization has not, as yet, received precise and satisfactory definition. Native-born members of our community, earnestly engaged in the task of the Americanization of the foreign born, are frequently unable to outline the goal which they are striving after, or to agree among themselves as to the values and qualities entering into their problem and the methods to be followed. A questionnaire addressed to 100 settlements, clubs, religious institutions, missionary associations, and fraternal and communal organizations in New York City brought responses from nearly all of them that they were engaged in Americanization work. The variety of functions performed and the lack of uniformity and consistency, not only in activities, but also in definition and aim, lead to the conclusion that many Americanization organizations are such in virtue only of the appellation they give themselves, rather than the social values they produce, point to the complexity of the problem, emphasizes the necessity for definition of the process, and illustrate the need for direction, if not control, of these varied efforts in accordance with an intelligently determined point of view.

A lack of understanding, of definition, of agreement, and of sympathetic interpretation of the problem on the part of those seeking the cooperation of the foreign born, lead but to confusion if not to direct antagonism and failure. If Americanizers can not visualize what they would wish the immigrant to do and to become, why think it strange if the foreigner himself fails to understand? Indeed, I have heard many very unsatisfactory statements of what Americanism is from among the native born, and have been charmed with the reasonableness of interpretation by some members of immigrant groups whose cooperation was being sought.

If the whole-hearted and dynamic interest of the immigrant population is to be gained, our aim must be held sharply in view and a rational approach must be made. The American must not feel that Americanism is something that can be forced upon the foreigner. It is not something that the immigrant can be compelled to adopt willy-nilly whether he wishes to or not. It is not something that can be put across through the medium of legislation, through the process of coercion. Americanism is not an external object or quality that can be imposed upon an individual. It is not solely so much of externals, of clothes and diet and speech. It is not so much a matter of the flesh as it is of the spirit. It is a reflex of the entire make-up of a person. It is the whole person. It is his attitude, his emotional reaction to his fellows, to his government, and to its laws; it is the expression of the man's feeling of kinship to his fellow-Americans; it is a recognition of his relationship with all others in this land of ours.

It is not a ready-made, complete proposition. It is a growing, dynamic, existing yet becoming function; a something accomplished, yet something in process. It is not purely that which has been handed down by the Pilgrims or the Colonials or the men of the sixties or the nineties. It is all of that plus what is being contributed by the men of the twentieth century; not only that passed on by those born in Massachusetts, New York, and Virginia, but also by those haling from New Mexico, Washington, and Florida, and by those who have found their origin in Naples, Vilna, Budapest, Saloniki, and Prague. It is not merely our language or a knowledge of civics or geography. The Americanization process is not only intellectual but economic, social, political, and industrial as well.

The native-born worker must not face the problem with the feeling that his task is entirely that of putting something across to the foreign group. It consists just as surely of carrying something back from the group with which he is working. Americanization is a twofold process. It is a process of reciprocal adjustment. The new-comer is having his standards modified, his point of view changed,

his experiences enlarged, his equipment of languages added to, his grasp of our political structure and ideals strengthened, and his standards of living altered; but he is just as surely modifying our point of view, enlarging our experiences, modifying our industrial organization, and causing changes in our economic values and our political organization. He is bringing with him the values and experiences and spiritual riches of his racial and national life, and he is contributing these to us.

Cooperation on the part of the foreign born consists not only in submitting himself to modification by us but also in contributing of his best to what we have. Americanization is the process of adaptation to this environment in America; it is the learning of our language, the taking of advantage of opportunities for education for all members of the family, the improving of standards of living, the developing of a communal consciousness, the realizing of a knowledge of our social and political ideals and institutions, and a great deal more.

The process is that of adaptation to environment; it is educational; it proceeds from within; it must start with the personality, traditions, experiences, and ambitions of the individual himself; and it must be understood that it will best be stimulated and advanced only if there is a sound and sympathetic understanding of the psychology of the national group, its ideals, its ambitions, its religious foundations, its traditions, its experiences, and its racial and national inheritances. Its success depends upon the positive reaction of the foreigner; it can not succeed without his good will and active participation. Without the confidence and the activity of the foreigner we are engaging in a hopeless task; with his faith and enthusiasm and interest we can face the future with faith.

To the native born we must say:

Know the people with whom you are working. Do not fall into the error of feeling that there is a magical process which can be applied to all national groups to accomplish your end. Standpoint, method of application, and form of procedure must be based upon the psychology of the folk, upon their customs and beliefs, upon their perceptive bases. You can not gain the cooperation of those whom you do not know. The method followed with the Pole will not always gain results when applied without change to the Italian or the Jew or the Croatian.

Not only must the cooperating individual or group possess an intellectual grasp of the traits and characters and customs of the newcomers, but he must also possess an emotional appreciation of their worth and of the worth of what they consider worth while. One can not gain the confidence of those he detests or of those he does not appreciate, and whose ideals and dreams he can not sympathize with.

Emotional attitudes beget like reactions. I come into frequent contact with an excellent woman who is perfectly enthusiastic about the theory of community organization; she can not succeed in her work among the Russian-Jewish people whom she is hoping to organize, because it is instinctively felt by them, despite all her efforts, that she despises them. No institution, however rich and active, can hope to succeed in its task if it does not enter into the life of the community in a spontaneous, sympathetic fashion. It will inevitably fail if it visualizes the Americanization problem too much from without and not at all from within. It will offer benefits to the people, but it will not gain their affection and their cooperation and support.

Evaluate national characters and religious beliefs in terms of their true worth. Do not adopt the attitude that to become an American the immigrant must cast off everything that he has brought with him. Too frequently efforts to induce the non-English-speaking person to learn the English language lead him to believe that the campaign is one of attack upon his Italian or his Hungarian or his Polish or his Yiddish. It is not necessary to unlearn other languages to learn ours. The other tongues are assets that we Americanizers often feel the want of. During the process of Americanization, the foreign tongue can and should be made a serviceable instrument. Americanism is more than a language; it has a content; it conveys a message; and the ideals and ideas it conveys can be expressed not only in English, but in Italian and Yiddish and Arabic as well. The foreign periodical, the lectures given in the foreign language are all indispensable adjuncts of the Americanization process, to be controlled and directed and utilized, not to be attacked or extirpated. Such attacks upon the treasured possessions of the immigrant, his language, his customs, or his traditions, arouse his suspicion and his antagonism and make cooperation impossible. Cooperation must be on a positive basis, if it is to be a true and conscious coordination of effect for a common end. The utilization of this positive point of view is exhibited in a learn-English campaign recently conducted in New York City under the joint auspices of the board of education and the Educational Alliance.

The aim was not to coerce or compel, but to persuade and convince. The basis of the drive was publicity, to bring home to the non-English-speaking group on the lower East Side of New York City the need for learning English and the personal and family advantages to be derived, and to enlighten them on the values and the opportunities offered. It was explained that English was to be a tongue additional to their Yiddish, their Italian, their Greek, their Hungarian, or their Ladino. It was essential that they learn English in order that they might come closer to their children, retain their confidence and respect and thus avert the frequent domestic tragedy

of the foreign home. It was conveyed to them that without English they were dependent upon their children for guidance and interpretation whenever they left their homes. Through extensive newspaper, placard, form letter, and other written publicity, through addresses in theaters, motion picture houses, and school auditoriums, through the help of the school children, through the declaration of "Learn English Day" in the schools of the district, through personal visitation by members of the East Side Community, by volunteers from the Yiddish and Greek or Italian and Hungarian groups, the message was brought home to them. The most interesting phase of the work was the number of foreign organizations, newspapers, and individuals that entered into the spirit of the campaign and gave it their active cooperation. As a result of the week's drive, February 17 to 24, 50 classes with minimum registrations of 25 pupils in each were organized, and every class formed is still in session. What is needed is not the threat, but the opportunity; not the officer of the law, but the teacher. The native born should cooperate with the foreign born in educational publicity, in joint efforts for the provision of ample educational facilities, and in mutual defense against thoughtless attacks upon the original language and custom and religious belief.

Those hailing from other lands have tendencies, gifts, and possessions, intellectual and spiritual, which America would do well to profit by. The East Side Art School is an illustration. A group of young artists of the Russian-Jewish community became interested in this work and undertook the task of developing an art center in which the new American could express his best, himself, spontaneously and freely, through the medium of color, plaster, the etching needle, textiles, etc. The first exhibition of the school, held recently, brought forth most encouraging reflections from the most prominent art critics of New York City and makes reasonable the hope that one avenue of approach to the task of Americanizing some foreigners has been discovered. In other sections of our city opportunity and encouragement are provided for self-expression in other arts and crafts, to the end that those hailing from Bohemia, or Turkey, or Ireland, or Lithuania, or Greece, or China may re-create in America the art, the craft, and the cultural life of their birth lands; and while modifying them through the reactions of American life and experience and idealism, contribute to the material and spiritual richness of the United States.

Without the support of the leading spirits of the foreign group progress will be slow. This support can be realized only by the display of a sympathetic, appreciative attitude, by the paying of full credit to the worth of the people, and by the presentment of reason-

able aims and ideals which the foreign born can observe actually applied among the native born of his community. Gain the confidence and active support of the editors of newspapers, the heads of unions, and fraternal organizations, and the problem of reaching the masses is largely solved.

See to it that real opportunity is given to foreigners to realize the American characters and standards we set up as end and aim. We condemn the immigrant for not learning to speak English, yet there are more towns and cities that give no opportunities to learn English than there are municipalities that do. There are more towns that have established no classes for foreign men and women than there are boards of education that have. In the principal city of one of our Eastern States I have heard prominent citizens declaiming against the large Italian and Polish population for not learning the English tongue. It did not seem to occur to these estimable Americans that the fault was their own. A survey of the school buildings of this city showed that only one was provided with lighting facilities, and in none of them had evening classes ever been provided to enable the Poles and Italians to learn the American tongue.

What should particularly be appreciated by the native born is that the point of view that the foreign element in the United States is a menace, as is so often expressed to-day, is most injurious in its effects upon possible cooperation. We can not hope to have the love and support and loyalty of an individual upon whom we are continually casting animadversion and whose inner worth and decency we are ever impugning. The immigrant group is an asset, a bulwark, and a promise for the future. The newcomer to our shores is not to be looked upon with suspicion and distrust as a possible anarchist or criminal, but rather as our guest. He remains our guest during good behavior until he becomes a citizen, and then he becomes one of us. As both guest and citizen he is a member of the community and should be protected against unjust attacks.

The gaining of cooperation depends upon the securing of interest in the thing to be achieved. Unless this motive be developed the active coparticipation of the foreign born need not be expected.

Do we desire the foreign born to learn the English language? Then give him every opportunity to learn. Do not compel him to sacrifice wages to gain his knowledge. Do not attack his native tongue or compel him to sacrifice his individuality. Do not shut him off into slums and keep him from coming into contact with those who speak English; else what value can the learning of the language have for him? Do not look down upon him because he is strange, or he will draw himself into his shell.

Do we wish him to obtain citizenship and to make the best of it? Then show him the best side of citizenship—its privileges, its oppor-

tunities, and its possibilities for good. Make the act of naturalization a holy act and the day one to be remembered. Make his concept of citizenship a practical one. Base it upon neighborhood improvement, home development, child protection, communal organization.

Proceed in terms of that which the mass of men and women understand. Proceed upon the basis of that which is closest to their lives, which makes a potent, vital appeal to them. The community movement is looming large as an excellent device for democratic cooperative action. It is a splendid instrumentality for bringing about those informal human contacts which are essential to the promotion of a social spirit and the growth of a communal consciousness, to the realization of a feeling of kinship with persons of one's own racial group and with those of other groups.

What an opportunity for the school of the community, the school conducted by native-born citizens of native and of foreign parentage. The school has a vital hold upon the most influential member of the family, the child; it reaches into practically every home in the community; it represents an institution upon which the foreigner looks with the greatest respect. The most suitable point of contact, the vital approach, is at hand—the children of the family. Through its opportunities for the organization of mothers' clubs and parents' associations, through the activity of home visitor and home teacher, through its close relationship with boards of health and all other public agencies, through its contact with the most influential citizens in the neighborhood, the school possesses the power to form a powerful functioning community organization. With the school as a center, with the public school, the day school, the school of the children as a starting point, a social organization can be built up, an organization embracing foreigner and native-born citizen, English speaking and non-English speaking, educated and illiterate. The schools of the community can unite in such a movement, federate their parents' and teachers' organizations, affiliate with other social agencies in the district, and thus gather about them the entire community. The school building will become the meeting place, the public forum, the social center, the evening school, the recreation house, the civic center—it can become the neighborhood house, where contacts are made, where newcomers are welcomed, where troubles are told, and where organized action is taken for neighborhood improvement. Here formal and informal education can take place. Here the one group can gain from the other groups and in turn can contribute the best which it possesses.

Looked upon this way, the school will become a vital force in the Americanization process. Its activities will then no longer be external to the instincts and wishes, tendencies, and ambitions of those who

enter its doors; it will not be merely in the neighborhood; it will be part of the neighborhood.

The problems of the school and of the native-born Americanization worker—"How can we reach the adult foreigner?" "How can we retain him?" "How can we interest him?" "How can we gain his cooperation?"—will naturally disappear, and from this rubbing of shoulders, these formal and informal contacts, from participation in art, music, literary, political, and social activities, from which each has drawn something and at the same time contributed something, there will grow a truer recognition of the meaning of democratic life, a feeling of civic responsibility, and a kinship with fellow citizens which transcends differences in religion, in politics, in original nationality, and in personal characteristics. From this there must arise a consciousness of the obligations as well as of the privileges of citizenship. Americanization through education and through participation in American life is the desideratum and the goal—Americanization in its broader sense, bringing about not a word-of-mouth American, but a complete American, an American through feeling, through knowledge, and through achievement. It is the Americanization process which, while making Americans out of our foreign born, makes better Americans at the same time from our native born.

MR. BUTLER. I think our conference will have been well worth while just for these two lights that have been given us this morning. The next phase of this subject is securing the cooperation of the foreign-born people generally, from the viewpoint of the foreign born, and that will be presented by Mr. Albert Mamatey, president of the Slovak League of America.

SECURING INTEREST OF AND COOPERATION WITH FOREIGN-BORN PEOPLE GENERALLY; FROM THE VIEWPOINT OF THE FOREIGN-BORN.

(Address of Mr. ALBERT MAMATEY, President of the Slovak League of America.¹)

I have been asked to give a short address at this Americanization conference to-day on the subject of "Securing interest and cooperation with the foreign-born people." I am glad of this very important conference and of being invited to speak here for two reasons:

First. Because it is an evidence of progress on the part of native Americans, indicating a sympathetic interest instead of the indifference, or perhaps contempt, of a few years ago toward the "foreigners" and even "foreign-born" fellow citizens; and

¹ In order to complete publication of proceedings immediately there was no opportunity for the correction of this paper by the author.

Second. Because this will give me an opportunity before such an intelligent and important body of native Americans as this to present this subject from the standpoint of the foreign born and so really to cooperate with you native-born fellow citizens to place this important work of Americanization in its proper and true light.

As I am of Slav, more particularly of Czecho-Slovak, origin, I will perhaps have more to say about the Slavs than about the other foreign born. But most of what I will say will apply also to immigration in general.

I would like to treat this subject thoroughly, because I know that it is rather difficult and complicated to the average American, but to treat it properly would require writing a book. I will, therefore, hasten to express myself as briefly as possible within the limited time at our disposal.

When I say that the subject of immigration is difficult and complicated to the native Americans, you will, no doubt, agree, because you know it to be a fact that comparatively few, even among well-educated Americans, know, or knew before this war, anything about the real situation and conditions of the different European countries and about the various races that have been immigrating to America.

And when educated Americans, often even college and university professors, have so little, or so incorrect and superficial a knowledge of this subject, it is little wonder that the great masses of the American people fail to distinguish between the Slavs and Hungarian (properly called Magyars), or between the Bohemians and Poles. This might be excusable, because these races come from the same lands, formerly ruled over by the same emperor, although the racial differences between the Slavs and the Hungarians, or, as they call themselves, and as they properly should be called, the Magyars, are fundamental. But the trouble is that even people coming from entirely different parts of Europe, "look all alike" to the average American. Since this great world struggle has been going on many Americans began to take more interest in the subject and to get better acquainted with the characteristics of the various European races in this country. But prior to this war the majority of Americans—with a few praiseworthy exceptions here and there, especially of some state and government officials, who in their official capacity had to do with immigration—excepting these, I say, the majority of Americans did not know and did not care much about the immigrants. They generally mixed and labeled them together under the contemptuous titles of "Dagoes" or "Hunkies", or simply "foreigners."

This ignorance on the part of most Americans would not matter so much if it did not breed not only indifference but often downright contempt, brutality, and race hatred against these "foreigners."

This indifference and contempt should be replaced by sympathy and active interest of native Americans toward their fellow-citizens of foreign birth, if America is to become the great homogeneous nation, "the land of the free, the home of the brave," for which we all hope and which it must be, especially in times like we have passed through during the last four years.

Yes, more sympathy and interest and real brotherhood on the part of native Americans toward the foreign born is needed, if this Americanization movement is to be a success. And this sympathy and interest can be awakened only by a greater knowledge concerning these various races immigrating to this country, by a knowledge of their characteristics, their history, and their past and present conditions in their native lands, for Americans must remember that these "foreigners," too, have had their glorious history, their patriotic struggles, and their great men of literature, art, science, and every line of human endeavor.

As I have said, little attention was paid to the interests of the various immigrants in former years. Little was thought of the importance—not only to the immigrants, but to this country as well—of looking after their welfare. How were they generally received when they came here? What was done for them to lighten their difficulties when they, tongue-tied, almost like deaf-mutes, tried to get along in a strange land which needed them in its great industrial system?

What conditions did they have to live in? What were their housing problems? What was done to raise them to a higher plane?

Let us frankly admit. Not much, or, at any rate, not as much as could and should have been done. Especially the "foreign" woman has been until lately an almost entirely neglected factor in the American civilization. In most places her condition is unnoted, no provision is made for her instruction, the thought of citizenship is seldom or never associated with her, and she is given hardly any consideration in the development of American communities. Think of it! Hundreds of thousands, nay millions, of boys and girls born in this country whom they are bringing up and who will be a part of the next generation of native Americans!

This neglect of the foreign-born women should be remedied. American women, especially through their organizations, could do much to educate the public sentiment, to influence boards of education, health, housing, and others and society at large to remedy this community neglect. Also very much could be done through American women among foreign-born women to secure an American standard of living, to improve health conditions, and to promote naturalization. Until a few years ago these activities have been almost

entirely neglected or blunderingly managed because the foreigners—women like men—have not been approached in the proper spirit.

I do not know how it was with other races, but in the case of my race, the Slovaks, and Slavs in general, until a few years ago we used to be looked down upon because of the prejudice of many native Americans against us. Now, this prejudice was due to the fact that the great majority of native Americans did not know the true characteristics of the Slavs and the main reason for their coming to this country. Most native Americans used to think that the "foreigners" come here only to make money, and then go back to the old country, whereas the fact is that like most of the European races, the Slavs and among them especially the Slovaks, did not come here merely because of the desire to make more money, but also, and I should say mainly, because of their longing for liberty of which they were deprived in their native country.

There may be, as some native Americans say, "hordes of immigrants coming here who know nothing and care little about the American institutions or about the principles upon which this great Republic is founded," but the Czecho-Slovaks and Slavs in general should not be so classified, for the Slavs have demonstrated in this terrible world war that they espouse and are willing to fight and die for the same principles of liberty, justice, and humanity that America went to fight for in this great world struggle.

So, I repeat, that the foreign-born men and women should be met in the proper spirit if the Americanization movement is to be a success. It is a fact that most of the foreigners—and especially the Slavs—who come here are predisposed in favor of American institutions. They are generally not acquainted with the true character of those institutions, but they knew even before they came here from descriptions in letters and Slav newspapers published in this country and sent to them in Europe by their friends from here that America is the land of freedom, for which they sighed in vain in their native land, and which upon their arrival here they appreciate perhaps better than many a native American who has not suffered any oppression and tyranny.

I don't pretend to speak for other races, but as to Slavs I can truly say that they are favorably inclined toward the ideas and the obligations which are bound up with liberty. They are open to American influence. They naturally look up to Americans, and if they receive fair and friendly treatment they are easily transformed into enthusiastic Americans; but that can not be done in cases where by expressions such as "Hunkies," "Dagoes," "damned foreigners" Americans show them that they are held in contempt. It is really remarkable how some native persists in calling our people "foreigners" even long after they have become naturalized.

Those Americans that even after this world war would persist in calling the Slavs in America contemptuously "foreigners" and "Hunkies" would certainly prove only that they are actuated by ignorance and prejudice, for there are thousands of Slavs in this country who—although they do not speak good English—are as good Americans at heart as many a descendant of the Pilgrim Fathers. Why, thousands of Slavs and other foreigners in America were drafted and thousands as volunteers joined Uncle Sam's Army, ready to sacrifice their lives in defense of the principles that gave birth to this great American Nation.

It seems to me that after the experience we have gone through during this terrible war it is the duty, not only of the Government but also of all true Americans, to get a better knowledge concerning the various foreign-born people. This duty devolves especially on those who are interested in the new "Americanization" movement, for unless they are careful they are liable to make serious mistakes in their methods of "Americanizing" the "foreigners," especially in regard to forcing them to learn the English language, for this fact should not be lost sight of that many people, in spite of their mastery of the English language, may be at heart alien, and, again, others, although not able to speak good English, are at heart true and loyal Americans.

As I have said, native Americans used to treat the so-called "foreigners," men and women, with indifference or contempt, but this attitude has been gradually undergoing, in fact it has already undergone, a great change. Of late years, and especially since the outbreak of this world war, Americans have been trying to make up for those many years in which they neglected the immigration problem. I am glad and grateful, or I should say, we are glad and grateful, for I do not speak here for myself alone, but also for the Slovak organizations which I represent: we are grateful for all that is being done for the education and upliftment of our people and of all the foreign-born. But I am afraid that the pendulum is going to swing to the other extreme; some of the propagators of the Americanization movement are getting overzealous. In their praiseworthy efforts they may overshoot the mark. What I mean is, that they should not try to hasten the process of Americanization in defiance of the natural laws. You can not work against nature. You can never completely transform a man or woman that was not born and raised in this country, or at least that did not come here as a child so as to go through the American public schools, into just such an American as you are. It is impossible. But it is also unnecessary. Don't be afraid to trust this to natural evolution. The transformation of aliens into Americans will be accomplished thoroughly in the second

generation. Not before. Take me, for instance. I was not born here, I did not come here even as a boy, but as a man of age. I never went to any evening nor any other school here to learn the language of this country, but still, by hard self-study I managed to learn the English language (whose pronunciation, by the way, is a regular "jawbreaker" to most of us). I like the English language, because it opened to me the treasures of literature and science and useful knowledge. In some things I can express myself perhaps better in English than I can in my own mother tongue, because it was through the medium of the English language that I studied much of what I know.

So, I repeat, I like to use the English language—but you can never kill or knock out of me the love of my own mother tongue, with its precious recollections of childhood, youth, and young manhood. They never die out of our hearts, and it is not necessary that they should.

A man that would throw away his mother language like an old garment or like worn-out shoes, would not respect his mother, and a man that does not respect his mother is not of such stuff as true American patriots are made of.

What do you mean when you speak of "Americanizing the alien"? Is it really the knowledge of the English language? Or is it that clothes and manners shall conform? That voting for one or the other of the great old parties shall prevail? That the races shall intermarry? Or is it that some ideal of life shall be realized?

Yes, this last one. But this can be attained without the full mastery of the English language. Reason would dictate that every man is an American who has American ideals, American conceptions of life. To have these a man need not be born here, nor need to speak good English.

If the knowledge of English were really the true sign or proof of American patriotism, oh, what great patriots would be Emma Goldman, Victor Berger, William Haywood, and many others who, as far as the English language is concerned, would beat any and perhaps all of our Czecho-Slovak soldiers who a few years ago immigrated here from our native country and who now, as American citizens, many of them volunteers, fought for America, with her native sons, on the blood-soaked battlefields of France.

Oh, no! A man is not "foreign" because he was born in a foreign land or because he does not speak good English, but because he clings to or is actuated by un-American or anti-American ideas.

So do not get too anxious or too hasty about the foreigners' knowledge, or lack of knowledge, of the English tongue. Help the immigrants along as much as you can, of course. Help them especially to acquire the mastery of the English language in the quickest and easiest way possible, for this will be of benefit both to them and to

the country, but don't try to force it on them, for that may result in just the opposite of what you wish to accomplish. Forcing the English language on the immigrants by law would remind most of them of the oppression which drove them from their native country to America.

No, don't force it. And don't urge the unpardonable mistake of suppressing the foreign-language newspapers, as some overzealous propagators of Americanization have actually tried to do. The foreign-language newspapers were the most valuable channels for our Government through which to reach the great masses of the foreign-born citizens and residents in this country with the various governmental messages during this war. The foreign-language newspapers are read mostly by this generation of the foreign-born only. Their children do not read them, except, perhaps, in very rare instances. So don't be afraid that the foreign-language papers will hinder the Americanization of the aliens. They will rather push it, for they are all, almost without exception, intensely patriotic.

As I have said, nothing can transform us who were born across the seas into just such Americans as you are.

And, likewise, nothing will stop our children from being transformed into just such children as your children are when they go through the "magical" transforming process in the American public school.

There is no difference between my children and the children of my native American neighbors, except perhaps in this: That my little girl in her school work beats the children of my native American friends, especially in English spelling, English grammar, arithmetic, geography—and that my little boy beats his native American playmates in "Americanism" by "knocking the stuffing," as he said, "out of several boys" for telling him that he was not an American because his daddy was not born here.

When I say that some men pushing the Americanization movement are overzealous, I of course do not mean to dampen their enthusiasm. Nor do I want to be understood that I am perhaps "against Americanization." I am for it, in the proper way, and have been for it during many years. And not only I personally, but also the societies of which I have been the president for some time, i. e., the National Slovak Society of the United States and the Slovak League of America. Why, this National Slovak Society, as far back as 1894 when it was chartered, took it up as its purpose, according to that charter, not only "to help the people of the Slavonian race now and hereafter residing in the United States, in distress, sickness, and death," but also "to educate and instruct them in the English language and other studies; to fit them for the duties of life and citizenship with our English-speaking people."

And then the same principles were incorporated also in our by-laws, which make it obligatory upon our members to become citizens of the United States within six years after their admission into the society.

Another proof of our willingness to push Americanization can be seen from the fact that we pay no death benefit for any member who would meet death in war or in military or naval service of any country excepting the United States of America. And this by-law, as well as the one enjoining members to become citizens, was not enacted as a camouflage during this war but had been in effect many years before. And the same thing can be said of the other Slovak and Slav organizations in this country. There has certainly been no lack of the spirit of Americanization among us, for we have been actuated by it for many years.

We therefore deeply appreciate the Americanization work done by the Y. M. C. A. workers, by many cities and States, and especially by the United States Government through the Bureau of Education of the Department of the Interior. So when I caution the Americanization workers—governmental, State, municipal, and private—against being overzealous I only mean that they should be careful in their efforts to solve this important problem and that before resolving definitely on a plan of procedure they should get in touch with the leaders of the various foreign-born citizens or residents in America; i. e., the heads of their organizations, the editors of the foreign-language papers, and the clergymen, priests, and ministers of the foreigners.

I think also that we should not get scared over the bad experience which our beloved country has had, in some instances, with her spoiled children, the hyphenated Americans that came here from the land of the Kaiser's "kultur."

Not all "hyphenated" Americans are really "hyphenated." To many the "hyphen" is not a sign of separation from, but a sign of unity with, this great American Nation. They came here because in their souls there was something that attracted and united them with what this country offered them, namely, liberty.

And that we do appreciate this liberty has been proved by our boys who, both as drafted men and as volunteers, shoulder to shoulder with native American boys, fought—and many of them died—for the great principles of liberty, justice, and humanity, which, among other great accomplishments, made also our brothers across the sea a free nation, determining its own destiny.

And because of the fact that it was really the beloved country of our adoption that saved the cause of liberty and humanity and gave a new birth of freedom to the Czecho-Slovaks, Poles, Jugo-Slavs, and other formerly oppressed nations, we American Slavs and other

foreign-born people have double reason for being grateful and loyal to America. And we are and will be to the end. Of course, after peace is signed some of our people will return to their native land, which will now be free; but most of us have been saying in our hearts, the United States has become our home and the home of our children and no other country shall ever replace it in our hearts.

Mr. BUTLER. The gentleman who is to present the next paper says that his paper is really a recapitulation of and in harmony with this entire subject, and he asks the privilege of presenting his paper before the discussion, and I am therefore going to call upon Mr. H. A. Miller, who is professor of sociology in the Oberlin College and director of the Mid-European Union, to address us now upon "What the foreign born bring to and need from America."

WHAT THE FOREIGN BORN BRING TO AND NEED FROM AMERICA.

(Address of Mr. H. A. MILLER, professor of sociology, Oberlin College, and director of the Mid-European Union.)

I am very much surprised to find how much I am repeating in my paper what has been already said. You who have heard me before know exactly what I am going to say. I never said but one thing, no matter what the title is. I came from Boston and vicinity, as many of you do, and I know how you must speak about the Irish in that region. Something of what I say may sound a little brash, but it is for the purpose of comparison.

What the immigrant brings to America is primarily a complex of attitudes. What he needs is a proper meeting of these attitudes. They are of three fundamentally different types: That of the normal adult; of the normal group; and of the pathological group.

First, the attitude of the foreign-born adult immigrants.

These adults have certain fixed habits of thought and lack the elasticity of children, whose minds may be molded in any direction. They have all the original instincts and emotions common to all mankind. These have been developed to rigidity in the Old World habitat. Thus we have family customs and mental standards of value that can not be affected by a geographical or political change. The segregation and clannishness of the immigrant groups is erroneously called a characteristic peculiar to them. All of us choose our homes among those people with whom we feel comfortable, with the result that all of us really live segregated in districts. Those who come from the same country naturally feel unity. We have then in segregation merely a manifestation of a common human characteristic. We must also expect to find all sorts of limitations and prejudices among the immigrants as among other

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at practically no Roumanian or Serb came here from Roumania or Serbia, but all from Austria-Hungary. Most of the recent immigrants have lived where the ruling power was trying to kill the national individuality of its subject peoples.

This experience of repression has developed inhibitions and balked dispositions which form a large part of the heritage of our 10,000,000 immigrants handed down by the irrational and immoral statescraft of Europe. When nationality is denied, other symbols take its place as objects of devotion. These most often are religion and language. The identification of the group existence with these two symbols is often excessive and even psychopathic, but none the less real.

Religious expression is normal, but when the religious organization is built up as a resistant or fighting institution it tends to become abnormal, and it acquires strength in direct proportion to the efforts to crush the nationality of its members. The adherence of the Irish to the church can be understood only from the fact that Protestant England has used the method of force in trying to assimilate the Irish. In the same way the clerical strength among the Poles has been stimulated by the ruthless methods of Protestant Prussia and Orthodox Russia. On the other hand free-thinking Bohemia is exorcised by the alliance of the church with Vienna as a means of repression; the religious indifference of the Italians, by the struggle of the Vatican for temporal power. The synagogue is strong where Christians oppress Jews. Among many immigrants the religious emotion is transferred to socialism because they feel that both economic and political exploitation in their home country have been aided by the church. The religious attitudes of every immigrant group in America, with the possible exception of the Scandinavians, are abnormal because of the political experience. The first immigrants to America, the Pilgrims, came for religious freedom; no less did those who came in the steerage of the last ship. The bigotry of the one is no greater than that of the other.

Since language is a more obvious and normal bond of unity even than religion, it has most often been the object of attack by dominant powers, and therefore has been made the definite object of the national struggle. There is no more interesting chapter in history than the successful efforts of a dozen or more people to prevent their language from being lost. They have proven that it is impossible to destroy a language by force. The Poles of Prussia and the Czechs of Austria gradually won against the most subtle methods of imperialism, proving that you can not destroy a language by force. In the struggle there was developed a pathological psychosis in regard to language which is a heritage we must adjust ourselves to. We must understand, not denounce it.

Another psychosis has been created by the artificial stimulation by the ruling nation of normal differences into conscious bases of antagonism. In Austria-Hungary this was developed to a fine art on the principle of "divide and rule." Historical, geographical, linguistic, and religious differences were magnified both between and within national groups, until such a mass of hatreds was developed as will exist long after the cause is removed.

The resultant of these abnormal psychoses or exaggerated attitudes is reflected in the character of individuals and groups. They have become self-conscious and supersensitive. Having been compelled to concentrate their attention so much on themselves they interpret criticism subjectively and can not look at themselves objectively. Their self-valuation is often out of focus. They are likely to be suspicious of anyone of their own number who stands out above the rest, for under the conditions of oppression anyone who became prominent was probably playing into the hands of the oppressor and was therefore a traitor to the group. On the other hand, when the restraint is removed too many want to be leaders, regardless of fitness—that is, there has not been a free selection.

The significant thing for us is that every one of these normal and abnormal attitudes is brought to America. We are thereby made reapers of the whirlwind sown by the imperialism of Europe. What the foreign born can give us of all this is an object lesson in political science. If we heed it, we can reform the world; if we ignore it, we shall help perpetuate that which this war sought to banish from the earth. It is quite unnecessary to travel in Europe to learn the history and results of oppression. It is vivid in every industrial city in the United States. It is the most outstanding contribution of the immigrant to America. The hatred of oppression was one of the greatest assets of America in the war, for it not only made technical enemies actual allies but also gave us allies of the utmost merit—a fact we were slow to recognize. Out of all these attitudes various positive contributions can come, as Mr. Mamatey has just said.

The immigrant brings us a variety of religious forms and values which go to make up the experience of human beings in their struggle for spiritual realization. A sympathetic understanding and appreciation of these religious institutions will enrich and enlarge the spiritual vision of America.

In like manner he brings us a vast amount of linguistic content which we have hitherto almost wasted. We have actually counted it a liability when the children of foreigners have known some other language than English, and have tried to teach them to despise rather than cherish it. At the same time we have been inconsistently spending millions of dollars to teach our native-born children a foreign language.

Many groups seem to show special aptitude for certain activities. This, however, can be explained by imitation rather than by national genius, but they have no less positive value. The closeness of the group consciousness makes this limitation easy. Seventeen men from one village were found to be scissors grinders, though none of them had been anything of the sort before emigrating, but one had succeeded and the rest had followed his lead. The Greeks who were peasants are getting a monopoly on a certain grade of candy store and restaurant. The Slav, who asked to be naturalized as an Irishman because he wanted to get on the police force, perceived a familiar fact, but the Irish have shown no particular genius in Ireland for what is characteristic of them here. [Laughter.] It is of some advantage to have the group itself develop forms of specialization, but the particular form is entirely adventitious.

Much might be said concerning the specific contributions that each nationality can make in customs, art, and literature, but I am convinced that the most significant thing that the foreign born can give to America is that which has come from the travail of their political history. Whether we will or not they make the world problem our problem.

WHAT DO THEY NEED FROM AMERICA?

Without any question the first need is genuine understanding and sympathy—the recognition of spiritual values in unfamiliar forms. We must accept at their face value both the normal and pathological attitudes. And with this must go infinite patience on our part. The psychoses are so deep seated that they will hold over until after the cause is removed. The situation will be trying, but it is tremendously real. The animosities between groups and within groups will be as intense here as in Europe, and they have created immeasurably complex problems which must be solved. If we take for illustration the Jugo-Slavs, we have a people trying to form a unified state and common consciousness, after having been successively ruled by Turk and Teuton and lately living under five different political systems. They have four religions, two alphabets, and four historic divisions, Serb, Montenegrin, Croat, and Slovene. Their educational opportunities have been limited, and they have a different problem on each border. The complexity in Europe is not less complex in America, for in the minds of the 700,000 representatives of the Jugo-Slavs here there has been perpetuated the consciousness of the past without being restrained by the immediate responsibilities of the practical situation in Europe. In like manner each group has its own set of problems which should be studied.

The next important need from America is a right treatment of the language question. When the very existence of a nation depended

on keeping the language alive there developed a psychosis concerning language which must not be treated lightly. Many of our zealous patriots have innocently assumed the methods of oppressive Europe and have come to feel that assimilation into American life can be attained by the sole method of teaching English. If the opportunity for teaching and learning English can be adequately provided, I would make it compulsory, but only after it had been made clear that it is because of so much value to the immigrant himself, and not for the purpose of depriving him of his national individuality. Let us call it education instead of Americanization. It was compulsion to learn German, Russian, and Magyar that more than any other single thing, brought on the great war. The foreign born need English to prevent exploitation and to make life easier for them. In the same way they need their own press. When it was denied them it became dear to them. Here they need it because there is no other way in which they can learn of the news of the world and American institutions and affairs. Even if they learn English they will not be able to get into the spirit as into that of their native tongue. How many of us who have studied French and German far more than the average immigrant can ever study English would choose a French or German newspaper in preference to an English one. Besides, being a balm to his spirit the foreign language press is the best agent for American ideas now in existence.

Let us teach self-respect by respecting the language for whose very existence people have struggled centuries to maintain. Nothing would help more than giving their language a dignified place in our colleges and universities. In our high schools where there are children enough of any group to make a class any language they demand should be given as the foreign language. Thus we can preserve the language content of the children who already speak their parental tongue, but we shall promote respect in the children for their parents and in the parents we shall dislodge the suspicion that America practices the hated policy of Europe.

There is no other way comparable to this to make English respected and loved, for this English will stand out as a medium of opportunity and not as an instrument of annihilation. But even if English could be made universal it will not make the immigrant forget the injustices of the past and present. The best proof of this is the interest of the Irish in America in the problems of Ireland. The group consciousness of the Irish is one of our finest examples of a psychosis. Neither knowledge of English nor American citizenship affects in the slightest degree the vividness of the Irish emotion. Nor will it be abated until after the condition from which it has arisen is settled in Ireland. In the meantime the force of the church is added to the conflict.

The Irish illustrate what will happen in every group whose oppressed peoples have migrated in such large numbers to America unless justice is established in Europe. If the objection is raised that the Germans overdid their nationalism the reply is that the German psychosis was imperialistic, not oppressed. Their problem would have been safe if left to the unstimulated interest of the Germans in America.

What the immigrants need most is a proper organization of Europe. The identification of America with the problem of Europe is so close that we can not escape our share in the responsibility. In fact there can not be any real Americanization of the immigrant, unless there is a genuine league of nations to substitute in Europe a reign of justice for the reign of immorality. The foreign born will never forget the land of his origin, and his responsibility for it, so long as injustice prevails there. The isolation of America is a pure illusion. The only way it can be regained is by identifying ourselves with the democratic reorganization of Europe. To refuse to face the responsibility means to invite our own destruction. Most of these countries of Europe have only one or two international problems. We have all the problems of Europe within our borders. To deny or overlook this is to pull down over our own heads the pillars upon which rest our political and social structure. No country in Europe is so dependent on the peace conference as America.

The foreign born need a faith in the freedom and democracy of America, to obtain which they came to our shores. Through them Europe looks to America for salvation. To discriminate against them and to exploit them means a perpetuation of the hatreds of the past. We must devise a social practice and a political science that will give them the self-expression there that self-determination will give in Europe. If the immigrant wishes to return home to help build up his devastated country, which has now been set free, let us send him with love for us, not hatred.

The foreign born in America need the help of Americans to get the idea here of a league of nations which is the antithesis of all their past experience. Their influence on the land of the origin through such a form of cooperation could be incalculable.

There is no simple panacea to meet the needs of the immigrant, and they can not be satisfied except through a long process of time. We must deal often as wise physicians with soul sick people for whose trouble we have no responsibility except that it has become an integral part of American life. It is the most difficult task the world has ever faced, but it can not be avoided. But of one thing we may be sure, that if we will meet the foreign born half way with freedom and understanding, they will meet us two-thirds of the way with the things we want them to share.

Mr. BUTLER. I want to express my thanks to the speakers this morning for the fair and impartial way in which they have tried to handle a very difficult subject. For this matter is a delicate one; it involves many questions which are in dispute; it involves many questions which have been complicated by the war and perhaps are being still further complicated by peace; it involves questions of religion, of creed, of race; it involves that undesirable, deplorable misunderstanding between the native born and the foreign born, and yet I think that a great deal of light has been brought to us in this conference by these papers.

I fear that the purpose of the conference is not yet entirely clear. As we tried to point out on Monday morning, this conference is not one for propaganda; this conference is not one to arouse the country to the need of the work. This conference is one to try to ascertain what you men and women have been doing out in the industries, in the schools, in the mines, in the lumber camps, in the homes, on the streets—what you have been doing, how you have been doing it, how you have succeeded, and how you have failed. It seems to me that in no other way would it have been possible to compile an intelligent program for the future, except by building upon the experiences that you men and women have had in the past, and that is the purpose of this conference.

We have been asked why we did not bring in this group or that group, or have a representative of this or that. The answer to that is this: I will give you an illustration. You will notice that we have the visiting nurse on our program, but we have not the doctor. Both are equally valuable; both have that same vital, confidential, affectionate point of contact. Why, then, do we recognize the nurse and not the doctor? For the reason, we know of no place where the doctors have followed a definite program; we know of no definite steps for Americanization on the part of the doctor; but we do know of such attempts on the part of the visiting nurse; so we are bringing them here. We know of no place where the labor union has really made a concerted, definite, thought-out attempt at Americanization; if it had, we would have had the labor union on our program. We see ways in which they may be wonderfully helpful, in which they can cooperate. In fact, the mere meeting together in a labor union is a form of Americanization, as has been pointed out in the press.

What we are after is methods, how shall we do this thing? Not, ought it to be done? So, in the discussion of this problem this morning, let us try to confine ourselves to that question of methods. Let us not try to settle such subjects as deportation or emigration back to the mother country at this conference. These are matters of policy that Congress must settle. We have a definite work to

do; let us see if we can confine our discussion to that phase of the work, to just how we can make our contacts with the foreign born, how we can show them what is really in our hearts, and what we want to do, and then how we can organize them to help in the great problem. The subject is now open for discussion.

Mr. BRADSTREET, of Hartford, Conn. It seems to me almost unnecessary to emphasize any point made by these perfectly stunning speeches this morning. Nevertheless, one point was completely fundamental and it can not be overemphasized. The first one is this overzealousness for Americanization. You will hear orations made attacking illiteracy as if it were tuberculosis or smallpox, whereby this menace is coming over the top toward us, and unless we immediately get busy and attack it we will be overthrown. That gives rise to this alarming and false attitude which shows itself in the desire to use force, and which has shown itself in the State of Connecticut, where they have introduced two bills in the legislature, one of them taxing \$15 per head every alien who has not taken out his first citizen papers; the other for a tax and fine of \$10 for every man who can not speak English, unless he attends an evening school. It is not yet laid and will not be laid, for the sentiment is very much against it.

Mr. BUTLER. Are we not getting into legislation, Mr. Bradstreet?

Mr. BRADSTREET. Coming directly to your point; organization based on the spirit of this morning's meeting, what can be finer than to go into the Hungarian Club at their request, and have them come to the public school, the men and their wives, and have them come during the whole season, and have the graduating exercises in which the club invites the Americans to come to their clubrooms and celebrate with them, and have the Hungarian say in his English speech, "A year ago I could speak no English, but now I can express my gratification in that language." That is based upon the spirit of understanding.

Mr. IRISH, of Fall River, Mass. There is one point which was brought out in one of the very interesting addresses this morning that I wish to impress upon those here, that it may not be overlooked, in consideration of these matters, of making the ceremony or service of the citizenship part of this program of Americanization, if you can call it that.

Mr. BUTLER. Will you be willing to bring that up this afternoon after Mr. Crist, Deputy Commissioner of Naturalization, speaks? It will be more in keeping with his work.

Mr. IRISH. I will be pleased to do that.

Mr. EISLER, of Cincinnati, Ohio. Our experience in Cincinnati proves that the great bitter pill will have to be swallowed by our dear

natives; that is, to give the non-English-speaking immigrant group organizations, social and community organizations, human recognition. Our committee has hit upon a plan to visit these organizations in Cincinnati. We have 167 foreign-speaking societies, and the superintendent of our schools has visited the organization in which there are combined 13 German-speaking Hungarian organizations, and these men admitted that it was the first time in their 20 years' experience in the United States that a native-born influential citizen has come to them and invited them to give him information as to what the committee and the community could do for them.

One point has not been touched upon, and that is very difficult to get at. If you refuse to recognize the fact that there is no such thing even among the natives as social accommodation, as soon as we shall learn the psychological aspects of the reasons, and how to get social accommodation among ourselves, we shall be able also to find out how it is possible to get it among the foreign groups.

Mr. ISRAEL FRIEDLAENDER, of New York. After listening to the many instructive addresses about the needs and methods of Americanization, we have heard to-day some masterly speeches pointing out the dangers and pitfalls of Americanization. In a few words, I should like to emphasize one danger which I believe has not been sufficiently emphasized this morning. If America is a melting pot, I believe it ought to have the function of a melting pot; that is, to melt away the dross and preserve only the noble metal. But the process of Americanization very frequently achieves the opposite result; it evaporates the noble metal which the immigrant brings with him and saves the dross and gives it an American veneer and calls it Americanization. I am sorry I have not the time to point out in concrete form what I mean. Let me only say, very briefly speaking, from experience that I have frequently found, being interested in the Americanization problem as it affects the Jewish population, that many of the virtues which the Jewish immigrants bring with them, virtues which have been bred in them by a tradition of a thousand years and by a history of unparalleled tragedy, that these traditions are destroyed and weakened by some of those who call themselves friends of Americanization, but who are in reality its enemies. I am sorry to say that wrong Americanization frequently proceeds from that group itself. By some of those of that group who are Americanized or native born, and who do not understand the immigrant—what I will say is true of many other racial groups.

The point I want to make, Mr. Chairman, is this: Just as this conference has done a great deal, a very great deal, toward encouraging those who engage in Americanization, who understand it, it should also do a greater work in discouraging those to engage in Americanization work who do not understand it. Americanization

is not a trade, it is an art, and what we need is artists and not chemists. You would not permit a man to perform an operation who has no idea of the anatomy of the human body. Americanization is an operation, an operation of the most difficult and most delicate kind, and it is only those who thoroughly understand it, who understand the patient, and who understand the method of treatment that this conference should encourage in taking this work up.

Mr. E. R. SHIPPIN, of New York. We are having Americanization interpreted to-day in psychological terms. If the speakers of tomorrow are to maintain the standard already reached, they will have a very great task before them. It may interest this group to know that the War Camp Community Service, with which I am connected, has in its bulletins and documents dropped the term "Americanization," and is now using the expression, "Service for New Americans," the aim being not by educational coercion to impose American standards and ideals or even the English language upon the foreign-born, but rather to win their allegiance and draw them into the body politic and social. In the words of Joseph Lee, president of War Camp Community Service (Inc.): "The main thing is not the particular activity carried on by or for the immigrant. It is rather in your attitude toward him. The aim should be to have him remain unconscious that he is becoming Americanized. * * * Take him in as a neighbor and a fellow citizen, and he will insensibly and unconsciously become such; and he will do this in no other way."

May I make one other point, which is rather disconnected. We have heard a good deal about the schools as the normal, natural centers of this service for new Americans. Yes, if the schools are only interpreted in terms of teachers, but the schools, unfortunately, are under the control of others than teachers. When the immigrants come to New York they find, for instance, that the teachers themselves are not permitted to use the public schools of New York for free, untrammelled discussion.

Miss ELIZABETH BURCHENAL. I just want to say a word about the social side of this whole thing. I am so interested to find that most that has been said is said by people from other countries. I think we must take their viewpoint. I am speaking from the viewpoint of having been a foreigner myself, in many other countries. My love for those countries has come from the friendships I have had in those countries. I have been entertained in their homes; I love those countries so much that I am afraid to say how much. I feel we are absolutely on common ground.

I want to speak of definite methods, Mr. Chairman. I have had the pleasure to be assigned in Chester, Pa., to work out a definite constructive program along these lines, and it is working and succeeding.

The people of different nationalities in Chester have met socially; the governor of the State, the mayor of the city, all the leading representatives of the people of the city, have met the leading representatives of the people of all the nationalities of the city; they know each other by name, they speak at the same meeting, they took part in the Liberty loans and the social events of the city. At a great ball night before last I had the pleasure of meeting all the nationalities socially. Please come to Chester and I will tell you all about it.

Mrs. ELEANOR E. LEDBETTER, of Cleveland. Along the lines mentioned by the various talks this morning, I wish to say that the Cleveland education committee felt it had two pieces of work to do—one to interpret the American ideals and opportunities to the immigrant, and the other, and bigger, was to interpret the immigrant to America. Cleveland is 76 per cent foreign and 24 per cent native, so it must be because the 76 per cent are trying to make it good. We try to promote acquaintance. Here is a man you do not know; when you know the man you think he is a little odd, but he has some very fine qualities. For that reason we made a study of the different races in the city so far as our resources have permitted, and in that study we promoted an acquaintance which is distinctive.

Mr. BUTLER. The Army authorities feel that they have a way in which they can help in this great problem of Americanization, and I am going to ask that five minutes be given to the Army to show us how they can help and how we can help them.

I take pleasure in introducing to you Col. Lentz, of the War Department.

Col. LENTZ. Ladies and gentlemen, on behalf of the War Department, I requested Mr. Butler to lend me three or four minutes in order to tell this conference what the War Department is doing in connection with Americanization. Some of you, perhaps, know already that when the armistice was signed we had schools in English going on in every camp in the country. We had whole battalions of foreign-speaking soldiers that were being taught English, and the results that we obtained in some of the camps were simply marvelous. At Camp Upton, when the armistice was signed, we had a battalion of a thousand men composed of dozens or scores of different nationalities; they all drilled together, but we had an Austrian sergeant commanding Polish privates, and a Polish corporal commanding Lithuanian privates. It worked in the Army. We even drilled them—we had all the men in ranks given the commands in order to teach them English.

As a result of this, we decided some little time ago to open up enlistments to all non-English-speaking foreigners and citizens and to illiterates; we have opened up in the Eastern and Northeastern

Departments, which comprise the New England States and the Central States, in order to develop one well-working recruiting educational center, which has been established at Camp Upton. The idea is to go out and tell these non-English-speaking and illiterates to come into the Army and we will make you citizens in three years instead of five, as it takes by every other channel, and we are going to start you right in, and while we are training you in the ordinary duties of the soldier we will teach you English. We have started out, and give the soldier certain training during the day and we give him an hour and a half instruction in English in the forenoon and another hour and a half in the afternoon. We have found in three months we can teach the average foreigner sufficient English to carry on the duties of the soldier.

That is the practical point that we speak for. The way we sold the idea to the War Department is, we are going to get the recruits, and in three months we have the soldier; he knows enough English to carry on the duties of the soldier. What we are asking you ladies and gentlemen to do is to go out and spread the idea that our problem, so far as we are concerned, is solved. We are going out, and we have foreign-speaking officers, noncommissioned officers in all the different cities, and we will hold out these things to them: "Go into the Army and we will teach you English; we will make you citizens in less time than you can become citizens in any other way. We will give you \$30 a month and three square meals a day and lodging." I thank you.

(Thereupon the conference adjourned to 1.30 o'clock p. m.)

AFTERNOON SESSION.

Mr. BUTLER. As was brought out in our first day's meeting, one of the things that we need is material. I think I said at that time that many of the national magazines, more and more each month, were providing us with some material which could be made an excellent help in our Americanization work in the schools. Much of this material gives us excellent pictures of the background of the races. Other articles are pointing out various phases of the problems, and some national magazines are now preparing a very comprehensive series of articles upon Americanism.

How we shall best utilize these for the greatest value in our schools and industrial classes and elsewhere is a very important point, and so at the last moment we asked our speaker this afternoon to present here a paper on that phase of it, and I want to express our thanks to him for meeting this eleventh-hour request. I take pleasure in introducing Mr. William McAndrews, assistant superintendent of schools of New York City.

THE USE OF PERIODICALS IN TRAINING FUTURE CITIZENS.

(Address of WILLIAM MCANDREW, New York City Public Schools.)

At the close of the morning session a participant said, "I was going to ask that Americanism itself be more accurately defined, for Americans need Americanism as much as our immigrants do." This is the same opinion as that stressed by President Arthur Somers, of the New York City Board of Education, when he says, "We need to Americanize Americans." What I have to say applies as much to the natives of our country as to the foreign born. It is based upon the remembrance that American schools were, at the very birth of the Nation, conceived to be essentially for the perpetuation of Americanism.

AMERICANISM NOT HAZY.

We need harbor no hazy notions as to what the original Americans conceived Americanism to be. This conference was opened by a statement of it when William Tyler Page recited in beautiful, rhythmic phrases, easily committed to memory, that concentrated essence of nationalism, his "American's Creed." When our Commissioner of Education, Dr. Claxton, welcomed us to this conference he, too, reviewed and emphasized the historic utterances that go to make the American idea. You find it in the Declaration of 1776; you find it in the preamble of the Constitution—liberty, freedom, equality, abolition of destructions that divide us into castes, fraternity, brotherhood, union, cooperation, public welfare. No perusal of the speeches, papers, or letters of the fathers of the Republic is possible without apprehending their distinct and earnest prophecies of a new and better race arising upon these shores. They knew and described what they conceived the American ideal to be.

How did they expect it to be conserved?

There is no need of conjecture. You have their plan in their own words. When Franklin gives the purpose of schools to be "supplying each succeeding generation with men qualified to serve the public welfare," when Washington calls upon education to give us citizens who will "discriminate the spirit of liberty from that of licentiousness," when John Adams wants "the people, not merely the children of the rich, but of every rank and class, educated to the practice of their moral duties as men and citizens," when Jefferson wants the people taught "to understand what is going on in the world and to keep their part of it going on right," they give you in words easily interpreted an agreement that schools, maintained at public expense, as an agency of our common Government, should be mainly concerned with preparing citizens for democracy. This is not a secondary or incidental purpose. The Revolution overturned the tra-

ditional ideas of classes, of supreme rights of hereditary rulers. It took education from its Old World place as a mark of distinction and proposed for it the task of bringing the people up to the level of the aristocracy.

EDUCATION IS NATURALLY ANTI-AMERICAN.

The education already imported into the Colonies originated from no such purpose. It was a mark of distinction. Its purpose was, not American citizenship, but European scholarship. "Scholar" was an idea linked with "gentleman." "Gentleman" meant "aristocrat." Education has had hard work throwing off its Old World trappings. The Revolutionists banished the ermine, the crown, the ribband, the garter, "My Lord," and "His Grace." Should the fathers be permitted, almost a century and a half after their establishment of a Nation upon the proposition of equality, removal of artificial distinctions, to observe the institutions on which they set their hopes for the perpetuation of their democratic ideals—should they realize that this institution is feeding the appetites for titles with its A. B.'s, Ph. D.'s, LL.D.'s and is gratifying the itchings for outward marks of personal distinctions by its hooded robes, the academic millinery; those old worthies would, like the exasperated Moses of old, wish to throw their ordinances in anger to the ground.

When we contemplate the prizes, distinctions, appeals to personal advancement, emphasis on material success, failure to attract more than a small fraction of the youth; when we see undemocratic practices persisting in the educational system, we share with Mr. Roosevelt the regret that civic duties, desire for the general good, cultivation of public-mindedness, are only incidental instead of preponderating in our scheme of training.

From a canvass recently made involving several hundred public-school men representing all sections; from the unusual attention given at the last meeting of the National Education Association to the proposition of Americanizing the schools; from the remarkably large attendance upon this present conference, it is possible to say that our schools are undergoing a noteworthy trend toward making democratic training preeminent rather than incidental. A notably large number of schoolmen are saying that the public school, including the State-supported university, should be consciously and persistently directed not to the maintenance chiefly of a high standard of scholarship, not to the covering of a course of study, not to enabling the educated to shine, to display degrees, or to get ahead of the uneducated, but public education is to be directed to a "supply of each succeeding generation with men qualified to serve the public welfare," to a supply of citizens "who will discriminate the spirit of

liberty from that of licentiousness," to a supply of persons devoted to "the moral duties of men and citizens," to a supply of inhabitants who will "understand what is going on in the world and will keep their part of it going on right."

SCHOOLMEN ARE NOT SATISFIED WITH SCHOOLS.

To transfer education from its ancient aim to this New World purpose means, in the view of an increasing number, a marked change of emphasis and a new arrangement of material.

We could take this American aim and build a school program designed to realize it. It might be hard for some to conceive what the schools should do, because some minds are hampered by the knowledge of what schools have been doing so long. I'm afraid you will think the porch of my discourse bigger than the body of the house. I have been a long time coming to the use of periodicals. I dread a wrong emphasis. It is easy for schools to concentrate upon a method or a subject and appear to regard it as the important thing. This has been the curse of education—formulating the letter and forgetting the spirit. Really, the body of the educational house is, or ought to be, citizenship. The use of periodicals as a school exercise is only a means of entrance—one of many porches and not the most important.

But the number of schoolmen who advocate this help in training citizens is so large and is growing so fast that no consideration of the public-school problem is adequate without much consideration of this plan. How important is it?

HOW WAS THE COUNTRY ORIGINALLY AMERICANIZED?

Have you ever considered what a wonderful work it was to change the majority of the people of the 13 Colonies from loyal Europeans to rebellious Americans? How was it done? In our Bancroft, our McMaster, our Justin Winsor, our Moses Coit Tyler, we turn to the pages treating of the making of our Nation. These historians specifically dilate upon the fact that the indispensable means of creating the American idea was the periodic press. Samuel Adams in New England, Hamilton and Jay in New York, Franklin in the Central Atlantic Colonies, Jefferson in the South, Thomas Payne, Francis Hopkinson, and others, everywhere, created the most of the movement for liberty first and the most of the sentiment for union afterwards, through the weekly journals and the frequent pamphlets of the time. This silent oratory, as Tyler terms it, which he says was, for instantaneous and enormous power, comparable to the eloquence of Athens in her most famous days, was in the form of pe-

riodicals. It was eagerly read. It was discussed by men in groups, daytime and nighttime. It was the theme of personal letters, stump speeches, and sermons. This was the means of the creation and of the spread of Americanism in 1760, in 1860, and bids fair to be the means in 1960. This is the means employed for the creation and spread of socialism in 1919. The short, clear, pointed, Socialistic essay appears in the Socialistic periodical; the Socialist orator absorbs and recasts the ideas he gets from the paper; he rehearses it to crowds on the street corners. The Socialist teacher absorbs the contents of the Socialist paper. The Socialist Sunday school gets the young people together who, with the teacher, discuss the ideas contained in the Socialist paper.

GROWTH OF THE MAGAZINE IDEA IN SCHOOLS.

An increasing number of the managers of schools believe that this medium of teaching Americanism should be used in schools. I believe this because in 1887—that is, 32 years ago—the only public schools I knew of using this medium were two—one in Bumfermline, Scotland, and one in Hyde Park, Ill. But last month, tabulating the replies of 248 school principals and superintendents from every State of the Union, who had answered the question, "What are you doing to make Americanism not secondary but a principal feature of your teaching?" 226 mentioned the use of current magazines, giving the titles of those used. This is the surprising proportion of 91 per cent. A New Haven school uses 800 copies a week of a magazine devoted to public questions. Dayton, Ohio, schools buy 750 copies a week; Wilkes-Barre, over 1,000 a week. If the country, as a whole, is in the same proportion, using this medium, there is no use taking up time to urge that the current periodical be employed as a school text. But it strikes one as peculiar that almost all the cities reporting the use of magazines say that the schools are devoting one lesson a week to this exercise.

Every one of the same schools devotes five periods a week to the study of algebra. Every one of these schools devotes from 19 to 25 periods a week to other than the use of magazines. These 19 to 25 periods are devoted to such things as a foreign language, often Latin; algebra, as already indicated; biology, the science of life, more or less related to life; literature, more or less dead by the time the teacher has cut it up; some music; some physical training. But only 4 to 5 per cent of the whole time of the coming American is spent in the manner by which the first Americans were developed. This is to make the teaching of Americanism secondary. I hardly see how the American schools can realize their function by relegating Americanism, including this tremendous power of cultivating it, to 4 or

5 per cent of the time. Our own experience was that we had no exercise more suited to a full hour of study at home every day, and a full hour for classroom discussion in school every school day. Almost all the men and women I know read their newspapers half an hour in the morning and more than half an hour in the evening, with magazines besides. To expect young people to get along with less is absurd. But none of the weekly magazines suitable for school use can have the worth-while things in them digested in less than five prepared recitations a week.

AN ANTIDOTE TO SCHOOL DULLNESS.

I do not know any exercise now in school, whether algebra, science, literature, or foreign language, that educates, minute for minute, so intensely as this does. The atmosphere of the magazine class vibrates with a human interest. I noticed that some distinguished visitors who came to our Washington Irving School—Brand Whitlock, Mr. Roosevelt, Mr. Taft, Pierre Loti—failed to be attracted to that dear old bugaboo, “the regular work,” but they stayed in the physical training room and in the music room and were long time lingerers in the magazine class. And, strange to say, these subjects are not the most honored by school managers, but are happy to gather what crumbs are left at the program table. The only people I have ever induced to sit an algebra recitation are teachers of algebra and the young members of a school who attend this subject under compulsion.

The magazine class has the unescapable charm of newness and variety. We were taught when we studied psychology that consciousness is possible only while changes are going on in the mind. To teach the same Latin grammar over and over, the same unchanging portions of Caesar, Cicero, and Vergil tends to make the teacher as dead as his language. With him there is one right way to settle the problems which arise in Latin. To the algebra, science, and history teachers there is one correct answer to the questions asked. Almost every schoolbook is concerned with facts that have been decided. Completeness is the schoolman's foible. You observe a superintendent at an educational conference presided over by him and see whether he doesn't sum up at the end and conclusively decide everything about which there has been any difference of opinion. But as our Mr. Bateman, a history teacher in one of our home high schools, was saying no longer ago than last Friday, the citizen, every time he goes to the polls, meets an unsettled question; every time he talks about the present concerns of his country he discusses problems unsolved. It is a sorry preparation for such a condition to have spent one's days among matters about which there is only one conclusion. Such experiences can not exercise judgment. They accomplish what

Lord Northcliffe says our schools tend towards, the production of a race of white Chinese, all uniform, all thinking alike, incapable of independent reasoning.

NEED CONTROVERSIAL SUBJECTS.

Every psychologist will tell us that this is the natural result of the absence of controversial questions. If, among our school topics, we introduce those upon which people differ, and differ with much earnestness, even with heat, we not only give play to variety of opinion, which is an essential of progress, but we have the best situation in the world for the cultivation of courtesy, tolerance, self-control, open-mindedness, and independence of thought, all of which are valuable qualities for the citizen of a democracy. If a subject shows itself provocative of controversy, that is a sign that the subject is important. If a subject is not of much importance, we say it is an academic question; that is, something that is taken up in school and therefore doesn't matter.

The advantage of discussion of such public matters as constitute a large part of the contents of magazines devoted to current questions lies largely in giving young people the opportunity of using their brains when they talk with any one out of school. Conversation will possibly for many generations constitute an important vehicle for the exchange and development of thought, including thought about our country's affairs, our duties toward our fellow citizens; that is to say, our Americanism. But our young people can not profit much from the world's conversation if they do not know what the world is talking about. I can't get the world to discuss very long the ablative absolute or the binominal theorem. The best and most vital things which the world is discussing is what constitutes the main body of the contents of the magazine of the sort we are considering. So, while the school can't give Sammy very much assistance in conversation by a study of "Burke, on the Conciliation," it can do so when it devotes an hour to let him hear all sides of Bolshevism and the League of Nations. Let school give him the means of holding his own in everyday conversation at home or at his friend's house. When Sarah says, as she or a girl like her has said in many a school, "I don't have to sit like a simp any more when my big brother talks politics. Everything he says we have talked over in school and I have had the fun of flooring him more than once," the school is functioning.

GETS HOME AND SCHOOL TOGETHER.

Everywhere we schoolmasters have been trying to work out ways to link the home and the school together. Klingman, superintendent of the schools of Ottawa, Ill., told me the other day that the peri-

odical is doing it. He said the magazine we use is the one textbook that the rest of the family will read. Every once in a while some boy gives the honest reason for being unprepared: "Pa got so interested in something in the magazine that he wouldn't give it up till after it was time for me to go to bed."

One girl showed the value of the study for this purpose by reporting, "My father said last night 'Thank the Lord, Rachel is studying one thing in high school that I can understand.'" A Wilkes-Barre teacher told me that the father of one of the boys takes the magazine to the shop every week and translates for the foreign workmen the gist of the leading articles. Move the clock back 150 years and you see the same thing happening in the factories of Philadelphia as one man delivers in his own words the Americanism that he is reading in Ben Franklin's Weekly Gazette.

It seems strange that after all the thorough drill the conscientious teacher puts upon the English masterpieces the graduate never cares to read any more English classics. But many of the superintendents who wrote their Americanization suggestions, to which I referred a little while ago, remark the fact that after graduation a large proportion of the students of the magazines continue their subscriptions.

This great gain of securing a home interest in the school can not, of course, amount to much if the practice followed a few years ago, when a few library copies were passed around, be persisted in. One can get just about as far with a few library copies as one can get with a few library copies of an algebra, 10 pupils to one book. If Americanism is to be taught Americanism is to be studied; if there is to be any home work at all let it be the study of live themes such as these magazines contain.

KEEPS THE TEACHER OUT OF THE GRAVEYARD.

What I have said so far about the use of the periodical as a school exercise has been based chiefly on the needs of the country and the benefit to the unfortunate boys and girls who are enmeshed in many of the antiquated stupidities of our public-school systems. But the greatest beneficiary seems to me the teacher herself. When I see a teacher excursioning through the magazine-class period, free from the tyranny of the syllabus and the office-made outline, I realize what the forefathers thought when they expected education to promote life, liberty, and the pursuit of happiness. When I see a teacher spend an hour discussing questions about which the pupils know as much as she does, I realize that it is a fine thing for her to spend an hour a day as other than a dictator. When I attempt to analyze why it is that the world does not love me, the schoolmaster, more than it

does, I come to the conclusion that it is not because I spend so much time with children (some of our most respected physicians do that), not because I don't make a lot of money (some of our most admired clergymen are poor), but I find that mankind withholds its full affection from me because of some schoolmastery qualities belonging to my trade—conceit, cocksureness, correction, and command. But here is a study in which I can not dominate; the question is open, the magazine says it is. Here is a subject on which the boy is as well informed as I, for the article is newly written, and neither of us knows anything of the matter except what we have just read. The relation of master and slave, of ruler and ruled, gives way, and the boy and the teacher, as equals, advance like brother discoverers into a country fresh and new. For my sake, then, as well as my country's, I want to have one school subject that will make me less important, more cooperative; will make me more safe for democracy.

METHODS OF USING PERIODICALS.

It is taking us a little while to learn how to get the most out of magazine study in the schools. I wish to touch specifically, even though briefly, on the method of conducting the exercise.

If any teacher asked me what is essential I should say, first, last, and every day, a very distinct and compelling realization of what you are using the magazine for.

It is not for English analysis. It is not for grammar. It is not for the cultivation of the memory. But it is for training men to "the duty of serving the public," not themselves.

It is for training "to discriminate between liberty and licentiousness."

It is to train to the practice of "moral duties as men and citizens."

It is to train people "to understand what is going on in the world and to keep their part of it going on right."

Magazine study belongs in the general classification, Americanization. It belongs in the training of Americans, whether foreign-born or native. Americanism is the purpose; the current periodical is the means.

MUST NOT KILL IT BY SCHOOL METHODS.

I want the class to have the magazine as soon as the general public receives it, for I want my school to have the reputation of being up to date. For this reason I will not delay my first lesson on the edition of the current week until I have had a chance to prepare. I use, for the first lesson, on each new issue a standard procedure as follows: "You are to spend an hour on the latest issue, browsing through it like any ordinary free citizen; but you are to come to the

class prepared upon the amount of contents—one article, or two, or three—that you can read decently in an hour.”

When called upon, you tell briefly what your selection is about. Different members of the class, designated by me, ask you questions about it. These questioners are of both kinds—those who have read your article and those who have not. The latter are in a more natural situation and usually more effective, for they ask for information, not to find out what you don't know. You are there in a more natural situation, for you are giving information to some one who hasn't it and not to a teacher who knows more than you do—a situation which usually makes you want to give as little as will suffice and to get into your seat as soon as you can.

I use the big map of the world as much as possible to secure a clear understanding of what we are talking about. I use the dictionary to give the boys the correct pronunciation of any unusual word that comes up.

My main purpose in this first lesson is to get an exercise in courtesy and consideration for others; that is, speaking to them with the desire and intent to interest them, avoiding “er's,” and “ah's,” and slowness, practicing annunciation. Courtesy is the basis of our dwelling together in society. It is therefore the exercise of equality, fraternity, brotherhood, union, and, therefore, Americanism.

COURAGE SHOULD BE TAUGHT.

There is also present the purpose of training my young Americans in courage. I wish them when being questioned to stand in front of their questioners, to be brave, to control their own nerves, not to twitch their hands nor to wriggle their feet, not to look timidly on the ground nor over the heads of their audience, but into the faces of this one and that with the calm self-possession and the kindly look of an American.

We never have to mark time in this preliminary lesson of the week.

TRAINING TO THINK PUBLIC MINDEDLY.

Before this lesson, I have had the time to prepare the second one. These succeeding lessons, on one issue of the paper, vary, of course, all the time. I think the best success comes from the concentrated study of a selected article upon which I dictate or mimeograph a set of directions and questions like this:

The article by Maj. Albert A. Meras, “The Educational Awakening.”

Paragraph 2. “The school must give every opportunity for service.”

What opportunities for service does this school give?

What opportunities for service do you know of any other school giving?

What service not rendered by this school could it render the city? How should this service be organized? etc.

These requirements bring out differences of opinion. They provoke debates. They require thinking.

One of the most valuable exercises we have is the topical recitation themes suggested by the selected article, as for instance:

Paragraph 4. "Unless every citizen serves and sacrifices he does not love his country."

Think out a two to three minute speech upon that sentence, illustrating by concrete instance from history, literature, or experience.

FORMALISM KILLING PATRIOTISM.

Method, variety, and interest will come if the teacher can keep the purpose prominent and can keep out of the lazy ways which tempt everyone of us who works in a routine business-like school. Its tendency to form and ritual is dangerous to its primordial purpose. We deaden the sense of duty by mouthing the same salute to the flag without variation each day, by singing, without thought or feeling, the national songs. We stultify the coming citizen by retailing the facts of ancient history without a constant questioning, "How do these facts affect our national future?" I can't recall who said it, but it was, let us rejoice, a schoolmaster who remarked, "We may take off our hats to the past, but we must take off our coats to the future." It is because its bearing on the future, on the national future, is so direct and inevitable that the daily study of magazines is commended by the up-and-coming school manager, increasing in numbers every day.

Mr. BUTLER. The part of Naturalization in Americanization, that baptismal ceremony, that climax to our work, that symbol of all that America stands for, that entering into fellowship, that initiation into the life of our Nation, is a most important part of our work, and just what part naturalization should play in Americanization will be presented to us this afternoon by the gentleman who is in active charge of that work for the United States Government, Hon. Raymond F. Crist, Deputy Commissioner of Naturalization, Department of Labor, Washington, D. C.

THE PART OF NATURALIZATION IN AMERICANIZATION.

(Address of Mr. RAYMOND F. CRIST, Deputy Commissioner of Naturalization, Department of Labor.)

In 1906 Congress created a bureau which has a definite contact with the entire foreign population of the country over 18 years of

age. At the present time those of foreign birth represent about 17,000,000 of our population. Approximately 4,000,000 of these 17,000,000 have come into contact with the Federal Government through this bureau, which is the Bureau of Naturalization of the United States Department of Labor.

These foreign born are to be found in every State of the Union and in almost every county in every State. At the present rate, approximately 1,000,000 of these foreign-born residents of our country are annually presenting themselves to the Federal Government through the Bureau of Naturalization. Not only are they presenting themselves to the Federal Government, but the Federal Government has made arrangements with the State and Territorial Governments of the Nation whereby all of these may be transformed into intelligent units in the citizenry of the country.

In nearly 2,200 communities throughout the entire Nation, wherever foreigners were found, the public schools are opening their doors to work in concert with the Federal Government in providing the way for the Americanization of the entire foreign population of the United States. This relationship is the result of carefully worked out plans, initiated by the Federal Government in 1914, through the Bureau of Naturalization, and since then receiving the support of the American public in an ever-increasing number of communities and with greater effectiveness, by various enactments of the National Legislature in Washington and of the legislatures of many States.

In April, 1914, this undertaking on a national scale was proposed in recognition of reactions in various parts of the country which were the direct outgrowth of the administration of the naturalization law by the Federal Government commencing in 1906, for the first time in its history.

In 1908 and 1909 classes were formed in various localities by the public schools to teach citizenship responsibilities as a result of the denials of petitioners for naturalization who were found too ignorant to be admitted to citizenship by highly conscientious members of the State and Federal judiciary. Some of these classes were organized at the direct instance of representatives of the Bureau of Naturalization, while others grew out of the interest in the foreigner felt by many patriotic individuals who had devoted much of their lives to the study of the immigrant problem. Their interest and activities had previously been manifested in many ways, including care of the immigrant at ports of entry and at their places of destination. From 1908 to 1909 on their activities broadened out in special localities in the organization of classes to teach the immigrant the rudiments and the principles of our institutions of government. They also took the form of public receptions, in which Rochester, Cleveland, and Chicago were foremost of the cities undertaking these enterprises on

a large scale, with many other cities and towns, including Brockton and Boston, Lockport (Ill.), Omaha, Los Angeles, Baltimore, and others on a smaller scale.

All of these, however, passed with local limits upon their influence until, on May 10, 1915, the greatest recognition ever given the immigrant problem occurred in Philadelphia, at which President Wilson was the chief guest. This reception was proposed by an official of the Bureau of Naturalization to the Hon. Rudolph Blankenburg, mayor of Philadelphia, for the distinct and sole purpose, beyond that of the recognition given to the citizens by the Chief Executive of the Nation and of the metropolis of Pennsylvania, of focusing the attention of the entire Nation upon the necessity for a national undertaking that would deal adequately with the problems of the Nation and its immigrant population. The realization of the hopes of those who initiated that reception and participated in the occasion has been all that could be desired.

Within a fortnight organizations which had previously devoted themselves to the study with the immigrant effected reorganizations with the slogan "Americanization" as the keynote and the objective of their organizations. Americanization meetings were held on the Fourth of July following in a large number of communities. Since that memorable occasion in Philadelphia, Americanization, Americanism, and Americanizing in all of its forms have virtually become family and household words. "Americanization" has become a word to conjure with. It has become a blanket under which to include practically every development of a local, State, or national character. It has become so popular in the public mind that it is being used to further almost any and every activity of definite usefulness and even those of a doubtful character.

In the plan by which the present linking together of the public schools throughout the United States was accomplished in this national undertaking there was included the stimulation of the public schools to the organization of night classes for adults for the teaching of English, civics, and other educational and vocational subjects that would not only equip the foreigner for his political responsibilities, but broaden his economic capacity. It proposed a closer relationship between the vocational schools in their development and classes where the subjects of English and citizenship responsibilities were to be taught. It proposed the formation of community centers in the schools as a means of acquainting the foreign born with American ideals and with American citizens; in these community centers the development of the effectiveness of the school departments devoted to recreation, entertainment, good-fellowship; the organization of the racial groups for the quickening of the interest in American institutions among those who had not yet sought or thought definitely

of acquiring American citizenship; the establishment of public forums in the schools for the discussion of current topics of a local, national, and international character; the organization in the school buildings of self-governing bodies in imitation of local government, the election of a mayor and other executives of the community; the establishment of moot courts and laws for the self-government of the student body. In this development of the class work it was believed that the sanctity of the ballot could be greatly preserved in its use by the new citizens. The duties of the officers of the city, State, and National Government to be described to the student body of the incumbents of office was proposed in order to enlighten the coming Americans upon these duties and enable him to bring to bear his ideals in his exercise of American citizenship responsibilities after they had been transformed and refined to measure up, in their application, to American ideals.

The functions of the police, health, and judicial departments of the Government were planned to be presented to the student body in the same way. Their public discussion by the students was included in the course proposed to be used by many schools where this kind of instruction had never been contemplated when they were prevailed upon by the Bureau of Naturalization to organize these classes. The plan also urged the formation of school organizations by the student body in the various classes.

This rather comprehensive plan was formulated after extended discussions with public-school authorities, including State departments of education and State university representatives, who unanimously indorsed it and assured your speaker personally and officially of their readiness to cooperate with the Bureau of Naturalization in the development of these features of educational endeavor upon a national scope.

What has been the development of this plan? In August, 1915, 38 communities pledged their public schools in support and development of this work proposed to them by the Federal Government. This had grown by the end of the school year to 613 communities. By September 30, 1916, 654 had come into this national undertaking, and this number had grown to 1,754 with the end of the fiscal year, on June 30, 1917, an increase of 1,100 over the year before. With the close of the year—June 30, 1918—1,802 communities had pledged their schools to this work; and to-day 2,157 have pledged their best efforts to the realization of the plans of the Government formulated in 1914-15.

Concurrently with this growth in the number of the public-school systems joining in this nation-wide work, there has been an expansion of the field beyond the communities and embracing the organizations of the States. No State in the Union has failed to evidence

its official interest in support of this work. The governors of the States in their official correspondence with the Bureau of Naturalization have given their unqualified indorsement of this Americanization work. In practically every community where foreigners live committees are actively working with the Bureau of Naturalization in the support of the public schools in their efforts to secure the maximum attendance of the foreign born and in facilitating the filing of naturalization papers by those who desire American citizenship. In furtherance and support of these organizations and the public schools, personally addressed letters are written by the Government to the foreigners who take the step toward American citizenship. These organizations represent religious, social, patriotic, commercial, labor, industrial, and racial elements of the community, and they are daily growing in number.

Congress has specifically conferred the authority upon the Bureau of Naturalization to promote the work of the public schools in their efforts at training candidates for citizenship. It has authorized the issuance of a textbook and its free distribution to those candidates who attend the public schools. State legislatures have passed laws and made appropriations of funds for the furtherance of this work, and, at the request of the Bureau of Naturalization, governors have proposed and legislatures have passed laws authorizing the organization of classes to teach citizenship responsibilities to adult foreigners where no such laws existed.

With the increase in the public attention in the general subject of Americanization, there has been an increase in the number of foreigners who are applying for citizenship. In the fiscal year 1910 there were 222,264 applicants for first and second papers. In 1913 there were 276,818 applicants.

In 1915 there were 354,132; in 1917, 571,068; in 1918, 509,478; while in the present fiscal year, commencing July 1, 1918, 528,273 naturalization papers were filed during the first nine months, and the indications are, from the filing of papers during the past three months, that there will be in the neighborhood of 650,000 original applicants for first and final papers for the entire fiscal year.

With each applicant who files his naturalization paper there has been found to be an average of more than one person born abroad who derives citizenship from the act of the husband or father. This average one person deriving citizenship represents the wife and the minor children born abroad. This average has been found to be constant through years of observation, so that at the present time, counting those who derive citizenship, 1,156,546 members of the foreign population of the United States came forward to the Government during the first nine months of the present year and took the steps necessary to have American citizenship conferred upon

them. With the close of the year this amount should, upon a conservative estimate, exceed 1,250,000.

There is no other governmental agency in any of the activities that can be conceived of which can have created for it the machinery that will bring to the United States Government such a large portion of its foreign-born residents.

There have been a large number of elements that have contributed to this increase of interest which has been manifested by the steadily increasing number of foreigners seeking American citizenship. The declaration of war, with all the horror and shock to the public mind, was immediately followed by the largest accessions to the ranks of applicants for citizenship ever experienced by the country. During the three months of April, May, and June, 1917, more applications for American citizenship were filed than during any entire year, with the exception of one. The arousing of public interest everywhere to the vital bearing upon the very life of the Nation which the presence of the undigested mass of foreign humanity in this country represented has not in any sense subsided, whereas prior to the war only those who were particularly interested in the welfare of the alien, and generally from the viewpoint of the alien, represented the largest part of the public that was active at all in the solution of the foreign problem. The war aroused the greatest concern in the minds of the clergy, of industry, of labor, and of students of all organizations bearing upon the economic welfare of our country. The interest was not limited, as so often is the case, to meetings, discussions, banquets, and the organization of committees, which, when organized, generally left the whole work to the chairman, who in most instances has only extra time from his heavy business demands to devote to the purposes of that committee. Real, live, active committees have been organized. These committees are composed, some of them, of the employees, some of them of the employees and employers together; many of them of distinctly church organizations; a great number of them comprise distinctly women's committees; others, and none the less influential, represent the councils of defense of the various counties throughout the country; mayor's committees; committees representing patriotic and social bodies; last, but not by any means least, were the hosts of racial organizations that lent their aid in extending a stabilizing influence among the racial groups. Through many of these bodies the Bureau of Naturalization has been working to supply the call of industry upon it to aid in the solution of the foreign problem in the industrial plants.

The congressional enactment, carrying with it an appropriation of \$400,000, enabled the bureau to respond to this public demand, and to enlarge its field force and its force in Washington as the public

needs required. In response to appeals the examiners of the Bureau of Naturalization throughout the country went to industrial concerns and discussed with the members of the various departments the plans of the Bureau of Naturalization for awakening in the mind of the foreigner a true conception of his relation to this country. In these concerns, committees have been organized and are providing every means for the filing of the naturalization papers in the plants of those desiring to do so. This has resulted in simplifying the work in the office of the clerk of court and has reduced the time by about 75 per cent. Employers are heartily supporting this activity of the bureau. They are not only paying for the time the employees take while absent from their work, necessary to complete their naturalization papers in the clerk's office, but instances are known where the fees are being paid by the employer for his employees to file their naturalization papers.

Churches have been approached and they have thrown their doors open for the organization of the classes that have been necessitated through this great increase in naturalization work. Churches, regardless of denominations, are aiding in this great work. The public schools are providing the school-teachers and have gone way beyond the original thought of evening classes as such, and are organizing classes wherever they are able to find the room and at any hour and on any day when the foreigner may come. Classes are to be found organized in industrial plants, in churches, in clubrooms, including racial clubs. Church organizations are training the helpers to aid in filling out the naturalization papers.

The Bureau of Naturalization has approximately 200 field officers on its pay roll and thousands who are acting the part of a naturalization examiner in many ways through a sheer love of country and a devotion to its interests and the interests of the foreigner.

Classes are being formed in States where the laws prohibit the use of funds for teaching adults. Private sources furnish these funds. Special laws have been passed in some of these States whereby the community may furnish the funds, and they have through this method been provided the means from the public treasury. Foreigners have contributed their part to the maintenance of the classes where local funds have failed.

These are doubtless some of the direct results of the participation of this country in the Great War that will be lasting, and the good that will flow from their activities will outlast the memory of this war by its participants and those whose loved ones have sustained the shock of the battle front and given their lives for the cause of humanity.

During this present year there have been distributed upward of 100,000 copies of the textbook which Congress authorized a year ago for free distribution. The material for this textbook was obtained from the public schools engaged in the instruction of the foreigner during the year 1915-16. When it was compiled authority was awaited from Congress to make use of it. This textbook is now in the hands of selected educators of the country who are familiar with the needs of the foreigner and with the needs in the class room for his adequate instruction. It is anticipated that a revised edition of this book will be accomplished with the opening of the new school year, provided with vocabularies of a general and of a special character, so presented as to be possible of adaptation to the special vocabulary to particular localities.

Thousands of certificates of graduation have been presented by the public schools and the Federal Government jointly to foreigners who have petitioned for naturalization and have passed the school and Government tests for admission to citizenship. These also have contributed in arousing the interest of the foreigner to his obligations as a resident of his country.

The policy of the Bureau of Naturalization since its organization in 1906 has been to facilitate the naturalization of the candidates for citizenship. As we have more and more become acquainted with his aims and ambitions, his hopes and despairs, his difficulties, his trials, his tribulations, we have broadened our viewpoint, and the facilities which the Bureau of Naturalization now offers as compared with those during the first 10 years are as different probably as America differs from some of the rigidity of former European countries. It is now really and actually facilitating him in every way possible. This does not mean that the limit of the breadth of administration has in any sense been reached. As it comes into broader and broader contact with the ever-increasing numbers of school organizations, with church organizations, with industrial organizations, with labor in the organized and unorganized manifestation, it is seeking the facilities by which the foreigner may have all of the artificial and unnecessary restrictions removed with none remaining save those necessary to safeguard the citizenry of this country in the large and in the individual instance as well. It has sought the aid of all governmental agencies, both Federal and State, in the support of the American public school to its highest efficiency. It has frowned upon those who would point to the inefficiency of the public schools and who turn from them to construct artificial and in some instances un-American systems of instruction for the foreigner. In all instances where it has been able to do so it has sought to divert private funds and influences which had organized classes to teach the foreigner and cause them to turn their support to the public school of

the community. Church and industry, racial and nonracial organizations, alike have been approached to give their cooperation to the public schools. They have responded with increasing readiness and forcefulness in aiding the schools to attain the efficiency they all hope for. In its activities it has invited the support of all Federal and State educational branches of the Federal and State educational agencies, believing that the development of the various educational branches of the Federal and State Governments should be along natural lines, in the faith that by so doing it was enlisting the best influences of the Nation to strengthen education wherever found to the end that its development should be along those broad principles which are inherent in our democratic form of government.

Mr. BUTLER. We are very much indebted to Mr. Crist for this excellent presentation of the work of the Bureau of Nationalization. The subject will now be open for discussion.

Miss ETTA V. LEIGHTON. Mr. Chairman, so many communities are planning for some sort of naturalization ceremony for the newly made citizen that I wish to suggest that we think about the corollary of that proposition already advanced in many communities, that besides having the newly made citizen take part in some ceremony that shows the wonderful rights and privileges of the newly acquired American citizenship, we have, at the same time, the native-born American voter, who has just arrived at the time when he has become a voter, and who has gained his right to vote as a citizen just by living here and breathing the air, meet on an equality with the newly made citizen and take part in some great ceremony that will teach them all the value of citizenship.

We shall teach equality when we give a visible demonstration of equality and we shall have a better attitude toward these splendid foreigners of ours, who have trained and worked hard to be citizens, when we put them on an equality with everyone who becomes a voter.

There are many communities that are preparing to have their 21-year-old voters and newly arrived citizens do something of that kind, and I suggest that an opportunity be given to these splendid foreigners on as many occasions as possible to meet with them on an equal footing.

Mr. W. J. SCHULTZ of the Packard Motor Co., Detroit, Mich. I wish an inventory were taken of the audience to discover how many of the educators, after doing very good work with the alien, have stayed with them until they got through the courts with their naturalization papers. I have had a great deal of experience in the courts of Detroit, and I think there is a great chance for improvement. There seems to be a lack of cooperation somewhere down the line. Means have been adopted to properly train the immigrants and ap-

plicants for citizenship, but I think that all of the heart is taken out of the alien when he reaches the court. In the State of Michigan we have one United States district judge, and then, in addition to that, the aliens take their papers through the county clerks. The county clerks, in some instances, have no interest, no heart, and no feeling for this work whatsoever, and when you come to step into the alien's shoes, as I have done in my work, and when he sees, when the payday comes around, from \$10 to \$15 out of his pay lost simply because we lined them up, prepared them for this work, and then go to the courts and lose three days going through this process, getting there at 5 o'clock in the morning and staying until 5 at night, day in and day out, waiting their turn to be put through the form of having their papers made out, or rather signed, it is discouraging to him. As a matter of fact, in Detroit, we have a situation where there have been from two to three hundred of these men who have prepared themselves, and they have a force of two people taking care of about 40 a day. Can you picture a situation where some of these employees that have to figure their pay very closely to pay the bills getting down at 5 o'clock Thursday, staying there all day Friday, hanging around in the halls, packed out there like a lot of cattle, as they are, and on Saturdays at noontime, thinking he had his turn, a representative turns to him and says, "I am sorry, gentlemen, but I have an engagement this afternoon." We have taken this matter up with the Naturalization Commissioner in Washington and asked for relief against this inadequate situation in Detroit. They have failed to give it to us. I do not know where the hitch is.

We have the United States district court, we have a representative of the naturalization commissioner from Chicago there, and the result was that the industries had to take this work over in order to get anywhere. We were losing men out of our factories and we were not getting production. The men were losing pay and losing heart in their work. I am not trying to knock or criticise, but I believe that this body of people is here to cooperate and do some corrective work in some way. The department has our support, and if there is any legislation or funds that are needed to do this work and speed up the work, so that the alien, when he comes before the bar, will be received with open arms, I believe that this body is willing to do anything that may be asked of us.

Mr. IRISH, of Fall River, Mass. I wish to add to what Miss Leighton has said in reference to the form of ceremony and with respect to further attention being given to our new citizens upon receiving their papers. I do not want to burden you with history, or by boasting of what we have done in Fall River, but in Fall River, through the cooperation of the courts, we have succeeded in getting from them the naturalization certificates themselves to present to

these men, and last week we had our public reception and presentation of certificates, and we tried to make it as pleasant a welcome to those people as we possibly could. The program started off with the singing of "America." There was an address of welcome; there was then a musical selection and a response by one of the new citizens; there was another musical selection and the principal address of the evening which was of a patriotic, advisory, and instructive nature. That was followed by a detail of Boy Scouts coming in and sounding call to the colors on the bugle and the presentation of the colors, and they led the entire audience, including the new citizens, in the oath of allegiance to the flag. That was followed by the presentation of the certificates, and to make it more sacred and more impressive, that was followed by a prayer, and then the singing of "The Star Spangled Banner," which left an impression upon their minds, and then, with the leading representatives of industry and of the labor organizations and church organizations and of the city government and civic organizations, we intermingled with them and got acquainted with them and helped tender them a genuine welcome.

We have had these receptions without the presentation of the certificates for years past. When he was President, we had William H. Taft there to meet these men, and different distinguished men.

We think that is something we should bear in mind, and that we should make these new citizens feel that they are one of us, and take them in and help get them better in contact with their local organizations after they have taken their oath to become citizens.

Mrs. HENRIETTA BRIGGS-WALL, of Hutchinson, Kans. In our city the Fourth of July is the day on which we honor the newly enfranchised citizens of that city—as many as we can get into that little town of 25,000. To use our national holiday as the day on which ceremonies should be given in honor of the newly enfranchised and newly naturalized citizens is, in my estimation, a pleasant plan. It is a custom which we honor in the home. For instance, in the ordinary family, on the natural birthday of a young man or woman the people of the family try to make it pleasant for them. That is a very fine thing. But why not continue that, and when the boy or girl grows older, and becomes 21, honor his civic birthday.

In our State it happens that the young ladies become enfranchised when they become of age, and when we honor their civic birthday, why not join with them the newly naturalized citizens, and have the two sets, the newly naturalized as well as the newly enfranchised citizens, and give them a fine day.

On these occasions, in our city, we have an address by the mayor and the State superintendent of schools, and everything possible is done to entertain them. I think we should do something of that kind for the newly enfranchised as well as the newly naturalized citizens.

We should do everything we can for them, and I think the most appropriate day for those ceremonies is the birthday of the Nation—the Fourth of July.

Mr. J. W. MILLER, of Newark, N. J. I should like to ask a question with respect to accompanying these applicants for citizenship to the courthouse. We have eight secretaries in eight different cities in our State who have filled out 1,435 papers for foreigners in the last three months, and we have been practically accompanying everyone of them to the courthouse, at night sessions mostly. We have found great difficulty, as he states, in getting the court to provide proper facilities for taking care of these men. We are still having our difficulties, and we do not know of any way to get around it except by proper publicity and information to get these county clerks to change their minds.

I should like to ask a question for information. I must confess to a little confusion about the matter, and I hope the chairman can enlighten me. If I understand this conference it is an Americanization program, and as I understand the paper just read, that has been brought about through the efforts to secure information all over the country. I wonder what the big idea is to suspend that, or to formulate another agency which may be in competition?

Mr. BUTLER. The functions of the Bureau of Naturalization of the Department of Labor and the Bureau of Education are quite distinct to us in Washington. We do not have any difficulty in knowing which task belongs to the other, but there is some confusion out in the field, and Mr. Crist and I had a conference this week and we hope through our field forces to eliminate any confusion that may exist. The tasks of the two are very distinct. The Bureau of Education is given the task by law to encourage education among the States. We are trying in every way to avoid duplication; in fact, this morning when the matter came up of naturalization ceremonies, I asked that it be postponed until this afternoon and be made a part of Mr. Crist's talk, because we do not want to do anything in our department touching the subject of naturalization, and I think any seeming confusion will be eliminated.

Mr. LOUIS NUSBAUM, of Philadelphia. I wish to state, with respect to naturalization, that in 1916 we had President Wilson in Philadelphia to address the applicants for citizenship. One of the speakers who has preceded me has outlined a difficulty which we experienced also in Philadelphia in caring for the men in the courts. There is another difficulty which we experienced in Philadelphia which reacts very unfavorably on the Government's activities. There is one court there—and for fear of being in contempt I will say that it is about 135 miles from Washington—there is one court in which the presiding justice holds that if a man will hold up his hand and say,

"I will defend the Constitution of the United States," he becomes a citizen, no matter whether he knows the words or not. You can see the difficulty we have in getting these people in Philadelphia to understand that Americanization is one of the features of naturalization. Mr. Crist probably knows, through his own naturalization examiner in Philadelphia, that what I say is true. We have tried to get a conference with the judge of this court—this court not more than 135 miles from Washington—to get the court to appreciate there are certain responsibilities and duties that rest with the court, as with the newly made citizen, and if we are to get anything in the way of responsibility of citizenship on the part of our newly made citizens we must first Americanize our courts to understand and appreciate this situation.

Mr. PHILLIPS, of New York. I believe that you will find that the topic of citizenship will arouse more interest and more discussion than any that has come up in the entire conference, and the reason is quite simple, for while it is true that not everyone who is naturalized by that fact becomes Americanized, I think the contrary is true, that none is Americanized who has not been naturalized.

The problem in the past has been a dual one—first, to bring the prospective American to the point of citizenship, and then, when he has become a citizen, to see if we can get hold of him and see that he becomes an American. The first of the two points, bringing the prospective American to the citizenship point, is beset by a number of difficulties, and you will find, ladies and gentlemen, that they are largely physical. The men or women very seldom know where to go to get citizenship help. In the league of foreign citizens we have found men and women who have come to our various branches who have been in this country 20 or more years without having taken out their first papers, and when we asked them why it is they have dwelled in America for so many years without having shown enough interest to apply for citizenship, we are met with the reply that, first of all, nobody has brought up the question to them, and secondly, they did not know where to go, and possibly thirdly, when they did go to take out the proper papers they found the helpers either absent or insufficient blanks, and people who did not know what to do when they came there.

The removal, first of all, of the ignorance as to where to go will be a distinct aid, and second, the bringing about, in centers, throughout the crowded cities and smaller cities, of definite places where they can get citizenship help and can be made to know where citizenship help can be obtained, will be of further advantage. Once you have gotten them to where they have taken out their first papers, then it is up to the Americanization workers to keep their eyes on them, possibly through the public night schools or whatever agencies are

interested in seeing to it that the men and women take up courses for citizenship.

Mr. GEORGE CHIERA, of Buffalo. In a town not more than 135 miles from here—the town about which we heard a few minutes ago—I went to take my naturalization papers. It took me seven years before I decided I did not want to be a citizen of Italy, but did want to become one of the United States, and so I went to take out my papers. I was very enthusiastic, and I said, “Of course I will file my papers,” and so I went to the Bureau of Naturalization, and I noticed the judge that the gentleman was describing, and he did not seem to treat me with any degree of courtesy. When I came out of the Bureau of Naturalization, I said, “I shall never go back to get my second papers.” I was tremendously disappointed. Of course I did change my mind within two years and took out my second papers. Yesterday I heard some very good lectures, and I should deduce from what I have heard that we are trying to learn the truth, that the only way to make an American out of a foreigner is to prove to him that you are better than he is and that it is a good bargain to change his nationality and become one of you, and unless you prove that he will never change.

Let us love him, because I believe that the essence of all this work is love—love.

Mr. BUTLER. Our time for the discussion of this paper has expired, except we are going to give Mr. Crist five minutes in which to answer some questions which have been asked here.

Mr. CRIST. You have gone into a detail here in this work that I did not anticipate, but I hope I am adequate to the occasion.

In regard to the Detroit situation, I discussed this matter with various people, and in 1916 we proposed a plan which, if carried out, would obviate this difficulty.

About six months ago they reelected the clerk of the court there who, by the way, was elected by Mr. Shultz, or a majority of his fellow citizens there. I talked with him—I forget his name.

Mr. SHULTZ. Mr. Farrell.

Mr. CRIST. I talked with Mr. Farrell two years ago, and with the two judges, and made a plan by which they should have every attention from the United States Government agencies to take care of these foreigners. If Mr. Farrell will honestly do everything that is within his power, this situation could be remedied. This has been a matter of correspondence between Mr. Farrell and myself for about three months. We have many industries there employing a large percentage of foreigners, and we have been showing them—probably while you have been away from there, Mr. Shultz—how they can do all this work in the plants, and they are doing it. We have man after man go there and spend four or five days and take them to the Board

of Commerce Building and instruct them in groups on the naturalization papers, and they should know how to do it.

The number of applications for naturalization has been increasing. The United States Government is doing what Detroit should do. Do not come down to Washington and think you can saddle that on the Bureau of Naturalization, because it does not belong there.

I realize that a lot of the criticisms are merited, but you people put these people in office in the places where you live, and we can not regulate them entirely. We can not handle everything from here. We are charged with too much centralization in Washington as it is.

In the State of Pennsylvania I have read a calendar of the court of common pleas, and 99 cases of naturalization belong to one attorney. He said he gets from \$15 to \$25 a piece from every one of them. And what does he give them? He gives them sheets with questions and answers on them, and he calls that giving them a schooling. The first question is, "Have you read the Constitution of the United States," and the answer is "Yes." I took one of these sheets and from it I asked one of the men questions. I asked the man what the Constitution was, and he said, "This is it," and he handed me one of the papers, in one language—questions and answers.

Your judges in the State of Pennsylvania will admit a man of that kind to citizenship. Now, you elect your judges. About 2,300 of them are State judges and about 200 Federal judges.

There is a divided responsibility for this. The procedure in the court room is governed by the judge. We need the help of all of you people—all of you who are interested in this work, you school people. You may not think you are interested because you do not go down to the court and see how it is done, but you are on the firing line with the foreigners—teaching them. You are in touch with those men who are pioneers of this country, just as much as they ever were, and you are getting into their minds what Americanism is, and it is going to set all of you native-born Americans by your ears when they get started.

To give you an illustration of how we test a man, we will question him like this: The first question is, "What is the fundamental law of the United States?" And the answer is "The Constitution." Well, question No. 2 is, "Who was the first President of the United States?" but we jump that and ask him the third question, "What is the name of the President of the United States?" And they invariably answer "George Washington." Then we skip questions, and instead of asking question No. 6, which is "How old are you," we ask No. 5 instead, which is "How many years have you been in the United States," and they get the answers twisted, and he will say that he is 5 years old, but has been in the United States 46 years. However, the judge says, he knows enough and will take him.

had judges do that to me and I have objected and the court would not consider the objection, and I have heard one judge of eminence stand up and say he admitted citizens to the United States for 20 years—25,000 or 30,000 of them—and not one of them ever came back. I believe he is correct. I do not believe they could. They would not know the way back, because they did not go to the courts in those days. They were naturalized in car barns and in booths, where the people were getting ready to run them down into the voting booths in flocks of five or more. Naturalizations always took place in those days just before elections, but now the greatest number occur in May and June, when there are no elections in sight.

If there is anybody I have not cleaned up, tell him to come out and I will try it.

Mr. BUTLER. The next speaker will show us some concrete ways in which we can put Americanization into practice.

ELIMINATION OF IMPOSITION AND EXPLOITATION OF IMMIGRANTS.

(By REGINALD HEBER SMITH, former counsel in chief, Boston Legal Aid Society.)

I. ELIMINATION THROUGH LAW.

1. LAW THE ONLY SURE WAY.

The one sure and thorough way of eliminating the exploitation of immigrants is through the law.

An intelligent body of laws, properly enforceable through a smooth running administration of justice, will correct the abuses from which the immigrants suffer; will prevent the shysters and the tricksters from imposing on the immigrant's faith that he is at last in a land where everyone will give him a square deal; and will make it impossible for the various coteries of sharpers to exploit the immigrant's ignorance of our language, manners, customs, and institutions.

2. LAW THE ONLY DEMOCRATIC WAY.

To employ the law and the administration of justice for the elimination of exploitation is the only sure way, and, further, it is the only democratic method. It is the American way.

Other plans which have been attempted or suggested run too far in the direction of paternalism. They attempt to put the immigrant under tutelage, and they endanger the whole program of Americanization, for they are un-American in conception and execution. We can not supervise the immigrant in his every act; we can not have a policeman at his elbow every minute, we can not make

his decisions for him, in order to prevent a possible misstep; we can not deprive him of liberty of motion, of thought, of speech, and of action. In a word, we must not attempt to play the rôle of the benevolent despot.

If the newly arrived immigrant is treated as some one different and distinct from ourselves, he will remain an alien and never become assimilated. He is to be made an American by coming to know our language, our customs, our institutions, and through a knowledge of them he acquires an understanding of the spirit and hope of America. Just as the only way for him to learn our language is to use it, so the only way for him to understand our institutions is to use them.

II. THE ESSENTIAL ELEMENTS FOR PROTECTION THROUGH LAW.

1. PROMPT DETECTION OF ABUSES.

Complete legal protection against imposition and exploitation depends upon three distinct but correlated elements:

First, a social mechanism sensitive enough to instantly detect and reveal abuses practiced upon immigrants.

This mechanism may exist in an immigration commission, or a legal aid society, or a public defender's office, or in a social service agency, or, best of all, in a great many different agencies which know how to pull together. The need is for bureaus or organizations which are in intimate touch with the immigrants in their daily lives.

Then no plan for exploitation can long remain unknown, and the avenging angels are always close on the trail of the exploiters.

Eternal vigilance must be the watchword, because in fighting imposition and exploitation we are not dealing with static practices, but rather with sharp practices which present a new edge every day. The impostor can always prove that there is something new under the sun. When the gold brick outlived its usefulness, the glass diamond put in an appearance. Not long ago insurance policies that did not insure were sold, but with the tightening of our insurance laws it has become more attractive to promote oil wells, the theory apparently being that you can float the proposition easily if you put enough water in the stock. As counsel for the Home Service Section of the Red Cross in Boston, it was my privilege to act as custodian and executor for hundreds of soldiers, many of whom were immigrants of comparatively short residence, and among their property intrusted to me I have seen many varieties of these beautifully engraved certificates of worthless obligations.

From the time the immigrant lands he is the prey of a host of swindlers. This warfare goes on ceaselessly, but it manifests itself in constantly varying ways. The number of schemes which can be

concocted is infinite. The newest which has come to my attention is that of the concern which guarantees for \$5 down to make you a "movie star" in five lessons. The immigrants who arrive in 1920 will doubtless find waiting for them a "Trans-Atlantic Aerial Freight Transportation Corporation, Unlimited," which will offer to sell first underlying mortgage bonds on its "roadbed" and "right of way."

Some adequate agency, or group of agencies, must, therefore, stand guard to detect and report each new chicanery as rapidly as it is attempted.

2. THE EXISTENCE OF ADEQUATE LAWS.

Second, for the elimination, through law, of exploitation we must have in existence a sufficient body of well-framed laws.

This is a self-evident proposition; but there are two divisions of the proposition which are perhaps not so clear and not generally appreciated. Although it is true that certain specific laws are sorely needed, if you take a broad view and consider the innumerable protections which the immigrant needs for his life, his liberty, and his pursuit of happiness, you will find that about 95 per cent of the needed protections are already afforded by existing laws which you may read in the statute books or in the reports of adjudicated cases.

This great and splendid body of law, of which we may justly be proud, needs steady revision and amendment in order that it may be kept abreast of our ever-changing conditions of life. To prevent new abuses and the recurrence of old ones, a certain amount of constructive legislation and judicial decisions is necessary and always will be necessary.

But this is not difficult. The agencies which work with the immigrants not only provide our mechanism for detecting abuses but may simultaneously afford a fund of experience and the necessary data on which to build. Granted the intelligent cooperation of the legislature and the courts, the necessary changes or modifications are easily made.

To get a concrete picture of this process, consider how the law regulating the business of making small loans has been built up. Anyone who has done much work for immigrants knows that he has been obliged to engage in a running fight with the loan sharks; he knows how they have twisted and dodged to evade the law and how they have been met at every turn until to-day in most jurisdictions they have been driven to cover. In my own experience I have seen the loan sharks charging 180 per cent per year. When the legislature declared that illegal, the lender reduced his rate to 80 per cent but required the borrower to pay a fictitious attorney's fee

amounting to 100 per cent. When the courts held that illegal, the lender required the borrower to get a subsidiary company of the lender's to go security on the loan, and, of course, the security company charged 100 per cent for its services. Then the legislature declared that illegal and fixed the maximum rate of interest at 36 per cent per year, and allowed the cost of making a loan to be charged for in addition, under regulations of the supervisor of loan agencies. Within four years the lenders had persuaded the supervisors that the cost of making a loan was 144 per cent. Then in 1916 the legislature fixed 36 per cent as a maximum rate and prohibited all other charges. Then the lender, no longer being able to charge \$1.80 per month on \$10, charged the \$30 allowed by law, but required the borrower to buy a share of stock in the lender's corporation and pay \$1.50 per month for their stock. In 1917 this device was prohibited by a ruling of the supervisors. Then these hostilities were brought to an end by the outbreak of the great war.

I have stated that most of the protections needed for immigrants are vouchsafed by existing laws to be found in our case and statute books. But law *in books* is one thing and law *in action*, unfortunately, is quite another. This is only saying what we all know—that laws are not self-enforcing. A law affords real protection only when it is given life through enforcement.

3. THE ENFORCEMENT OF THE LAWS.

Therefore, the prevention through law of exploitation, requires as its third and most essential element an administration of justice, accessible to all, workable by all, equipped with proper administrative machinery, for the prompt and full enforcement of the laws.

This is the great and fundamental requirement if we are ever to stop exploitation. I propose, therefore, to devote the rest of my time to a consideration of our existing American administration of justice from the point of view of the immigrant.

III. OUR EXISTING ADMINISTRATION OF JUSTICE AND ITS RELATION TO THE AMERICANIZATION OF THE IMMIGRANT.

1. THE FUNDAMENTAL PRINCIPLE.

To my mind, the relation between the administration of justice in America and the immigrant is the central problem not only of the subject assigned to me but of the whole Americanization program. I do not believe that program can ever succeed until it faces the following basic principles and squares our practice with our theory:

(a) Ours is a Government of laws and not of men.

(b) All rights, even those rights of liberty and of conscience deemed sacred and inalienable by our Constitution, depend in last resort entirely and absolutely on the laws.

(c) Unless the humblest can invoke the administration of justice and thereby secure the protection of the laws against any infringement of his rights by whomsoever attempted, the rights themselves are lost.

(d) Since law is the cornerstone of the Republic, any denial of justice means the denial of the right to freedom, the denial of equality, and the denial of every right for which our democracy stands.

These principles ought to be axiomatic. They are too often overlooked. As one sees the current of the times, it is apparent that they need frequent reiteration.

2. THE IMPORTANCE OF JUSTICE.

They strike at the root of our problems because the immigrant judges American institutions more by the courts than by anything else. When he is brought into the criminal court for selling without a license, or when he comes into the civil court to collect the wages due him, our American institutions themselves are on trial. According to the treatment he receives, so will he judge us and our institutions. And he is justified in subjecting us to this test.

Education, social service, community work are all splendid. They can carry the immigrant a long distance, but not the final distance. The last part of the road can be covered only by experience. You can labor unceasingly to teach the immigrant respect for our institutions, but your entire effort will amount to nothing if the immigrant, when he comes into personal contact with our institutions, finds that they do not deserve respect.

Putting the question bluntly and reducing it to its lowest terms: Does our existing administration of justice adequately secure to all persons equality before the law?

My answer to that question is based on five years' experience, during which time I have conducted some 15,000 actual cases and have had an opportunity of studying our legal institutions from the Atlantic to the Pacific.

3. DENIAL OF JUSTICE.

It is my judgment, arrived at after conscientious consideration, that our existing administration of justice does not secure an impartial enforcement of the laws, that rich and poor, strong and weak, intelligent and ignorant do not stand on an equality before the law.

This dangerous situation is not attributable to the law itself. The great body of the law is eminently fair, it is no respecter of persons;

it is democratic to the core. Nor is it attributable to our judges who form what is undoubtedly the most honest, intelligent, and faithful class of public servants in the country. This situation has not been brought about by corruption or by the influence of any dominating class.

4. THE CAUSES.

It is due to the fact that our judicial institutions have not kept pace with the tremendous changes which have swept over and transformed every phase of our national life. The machinery of justice is so antiquated, so cumbersome, time consuming, and expensive that it wholly fails to meet the demands of the present day world.

By examining first the civil courts and then the criminal courts, we can fix exactly the precise causes of the breakdown of our judicial machinery and at the same time ascertain the way to remedy this dangerous situation by removing its causes. At this crisis in the world's history no man has a right to tear down unless he can also build up.

4A. DELAY.

Our outworn machinery causes delay and delay always helps the litigant with the longest purse. This difficulty can easily be obviated and present indications are that it will not much longer be allowed to cause injustice. Ten years ago it took years to collect even a wage claim. With the advent of municipal courts, with modern organization, the time has been cut to months, and our most recent experiment—the small claims court—proves that with simple, direct machinery, the law can collect claims in a few days or even hours.

4B. COURT COSTS AND FEES.

The second difficulty arises from the charges which are made in most States for the privilege of using the courts. These imposts, which range from three to twenty-five dollars, sound innocent, but when the immigrant has not even that price, the courts are closed to him. Very often he finds himself in a vicious circle. Not having been paid his wages, he has no money and so seeks relief through pustice. Having no money, he can not pay the costs and so is denied justice. After having such an experience the immigrant will have nothing but contempt for our institutions.

This difficulty can easily be obviated. Costs can be reduced as in the small-claims couts to \$0.52; they can be abolished altogether as they have been by workmen's compensation acts, or we can provide that a person without money may sue without prepayment of costs, as is now the law in Federal courts whereby a suitor may carry

his case through the Supreme Court of the United States without payment of 1 cent to the Government.

4C. EXPENSE OF LAWYERS.

The third difficulty, and the real difficulty which can not easily be remedied, is that which arises from this dilemma. No man can successfully conduct or defend a case in court without the assistance of counsel; counsel must live and therefore must be paid; millions of persons need legal assistance but can not afford to pay the fees the lawyers must charge.

Just as a smooth-running administration of justice is essential if we are to employ the law to stop exploitation, so the ability of persons to have adequate representation before the courts is the essential of an impartial administration of justice.

In meeting this difficulty the industrial accident boards, immigration commissioners, small-claims courts, and legal aid societies are all doing their part. But these agencies do not exist everywhere, and even where they do exist they are not strong enough to begin to fill the tremendous demand for legal assistance.

IV. RESULTS OF THE DENIAL OF JUSTICE.

Yet the demand must be met, completely and speedily.

To-day, under existing conditions, delay, inability to pay costs, and inability to engage counsel is causing gross denial of justice to immigrants in all parts of the country. This means for them bitter disillusionment. It brings them to the conviction that there is no law for them; that America has only laws that punish and never laws that help. From this it is only a short step to open opposition to all law. Wherever we deny justice to an immigrant we prepare a fertile field in which the seeds of anarchy, sedition, and disorder quickly take root.

There is an interesting story which illustrates how inevitable this is. One day Theodore Roosevelt went with Arthur Briesen, the president of the New York Legal Aid Society, to the society's main office to see what went on. They sat at the interviewing desk. An immigrant, who had not long been in the country, came in, sat down and related his story. He was a glazier. The day before he had set 22 panes of glass in a barn, and the owner had then refused to pay him the agreed price of \$6.60. He had been without work and had counted on this job to buy bread and milk for his children's supper. On his way home to the East Side he crossed Fifth Avenue and passed Delmonico's and Sherry's. His children went to bed without any supper. The next morning he went to a lawyer, who asked for

\$10 for his services. This he did not have. Then he went to the court, once known as the poor man's court, where it was explained to him that the expense of conducting the proceeding would be more than the amount involved, and that he had better drop it. After wandering around he had heard of the Legal Aid Society and so came there.

Mr. Roosevelt in relating the story said, "As the man sat there in the office telling his story he was an incipient anarchist."

In the criminal courts there exists an equally bad situation which has engendered certain further abuses of its own. An immigrant is arrested on some relatively minor offense and put in jail. In normal course he will be tried the next day and released on probation. The law would be fair to him, but other factors intervene. He has no cash, and, therefore, he can not engage respectable counsel in the normal way. Having no one to advise him, he waits in his cell and worries. Then one of the "runners" who infest our courthouse corridors and jails gets at him and shortly after brings in a shyster lawyer. They magnify the offense and represent that he will be kept in jail for weeks and then convicted and sent away for years. The lawyer often makes the threat a fact by appearing before the court and having the case continued for a week. Then a friend of the immigrant's is found who is made to assign his bank book to a third sharper, known as a "straw bondsman," who goes bail for the prisoner and keeps the bank book. The prisoner and his friend are by this time well terrified, so that it is easy to extort from them relatively large sums of money. When you remember that the money is paid over on the shyster's representation that half of it goes to the judge, you can imagine for yourself how much respect for our institutions this experience has implanted in the immigrant.

Sternly fighting these insidious evils are the courts themselves, within the strict limit of their powers, the probation officers, public defenders, immigration commissioners, and legal aid societies. But, again, these agencies exist only in a few cities, and even in such cities only are not strong enough.

V. PROGRAM FOR THE FUTURE.

We can not change things overnight. Our present duty, as I see it, is to be intelligent concerning the dangerous situation which exists and to cooperate in the extension and strengthening of the agencies I have mentioned.

When we can secure in every city a modern municipal court, with its domestic relations session, its small claims and conciliation session, possessed of that indispensable administrative arm called the proba-

tion staff, working harmoniously in definite alliance with immigration commission, industrial commission, public defender, and legal aid organization, we shall have established a complete ring of protection.

Then, and not until then, can we end exploitation.

Such agencies will provide our mechanism for the detection of abuses. In cooperation they will keep our laws equal to the needs of the hour. Through them the immigrant will be enabled to secure for all wrongs which he may sustain swift and sure redress.

Then we shall have accomplished a far bigger thing than the elimination of exploitation, for we shall give to the stranger in our land the best possible lesson that American institutions are fair and square, and deserve his unqualified loyalty and abiding allegiance.

Mr. BUTLER. This subject is now open for discussion, and let us stick strictly to it if we can, "The elimination of imposition and exploitation."

Mr. EISLER, of Cincinnati. Fifty per cent of the community work undertaken by the American House in Cincinnati consists of just exactly this type of work. I have felt as an immigrant, myself, who had been imposed upon in all sorts of ways, that it was necessary to bring to him some sort of relief through which he might see our interest in him, and through it he might respond in taking advantage of the facilities that the community has for his Americanization. In other words, we are furnishing, through these means, Americanization instead of imposing upon him a system of Americanization. He is being thoroughly acquainted, his needs are ascertained, and I believe with that exception in every other community we will find greater results than in anything else you might do.

I feel strongly on this point, because I believe the way to show that America stands for justice and a square deal, no more and no less, is by exemplification.

Mrs. ALLEN CHAMBERLAIN, of Boston. I would like to know if any State has any laws regulating court and interpreters, or interpreters used in other places besides the court.

Mr. SMITH. Our State has—Massachusetts. It has laws putting the appointment of interpreters in the hands of the court. I think you will find the courts will be willing to listen to suggestions as to the personnel of interpreters.

Mrs. CHAMBERLAIN. I come from Massachusetts, and I know some of the evils.

Mr. SMITH. That is why I said "our State."

Mr. BUTLER. I would like to ask Mr. Smith about the success of the public defender movement.

Mr. SMITH. In New York there is what is called a volunteer defenders committee. It is not supported by the State, but is supported privately. They took the best man out of the district at-

torney's office and made him public defender. There are five others. If these organizations spread, they will take care of that evil. In Los Angeles, where there is a public defender, the shyster lawyer has made his exit.

Mr. BUTLER. It has always seemed to be unjust that we should employ an attorney by the State to convict a man and not give him an equal show by employing a lawyer to defend him. This body of people can do a very great deal in studying the public defender movement and bringing it before their various legislatures.

Mr. B. G. LEWIS, of Trenton, N. J. I think, while it is perfectly true that we have a government of laws and not of men, from the point of view of our alien citizens and our citizens who are unfamiliar with our court practices, we have just a government of men. He gets his ideas of America from the kind of men he meets in the court room in particular. I had charge of the Tombs in New York, and I had charge of the greatest stream of law breakers in this country—83,000 law breakers passed through that mill each year. Thousands of them do not know where to turn for counsel. Half of the judges are compelled to designate shysters around the Tombs to represent people who have no attorney, because there is no one else to designate. It seems to me that is one of the prolific sources of abuse. These shysters get a hold upon the court and upon the people coming into the courts, because the judges have to recognize them. It seems to me this great body can go back to their respective communities and provide some one who is decent, straightforward, on the level, to be assigned to this work, and the judges will meet us more than half way.

Mr. H. A. McCONAUGHT, of Youngstown, Ohio. In our town this has been brought to my attention, that the charges of lawyers have been much higher to immigrants than to Americans—native-born Americans. I wonder if it would not help in such cases to secure a list of ordinary charges for certain services and to put that in the hands of the immigrants, and to put those lists of charges where the immigrants could see them and become familiar with them? Would that be practical?

Mr. SMITH. I am afraid you can not put lawyers' fees down in print. About all you can do is to direct them to honest lawyers, and you will find the immigrant will get perfectly fair treatment. You can not regulate the services, because where it takes five minutes to collect one \$10 item, it may take five years of hard work to collect the next \$10. I am afraid you can not do it that way.

Mr. STONE, of Erie, Pa. I would like to tell of all the things we have done in Erie, but I am going to confess I feel we have not done what we ought to have done in the matter of looking after the rights of our immigrants and the rights to be free from exploitation.

I want to speak of two methods that are now being used and of the difficulty that we now have. The two methods of exploitation in Erie, Pa., that are most prominent right now, while I am here, are the sale of lots by unscrupulous real estate dealers, who have mapped out all the surrounding country and have sold it in large lots to foreigners whom they know they can fleece and who never pay more than one or two payments on the lots and lose them. These lots have been sold eight or ten times, sometimes in the course of a few months, by shrewd salesmen.

The next method that is used is the oil stock. Our newspapers in Erie, Pa., right now are carrying full page advertisements of oil stocks. I am ignorant of what oil stocks are good, if any, that are offered for sale. I do not know what is the first step to take. I want to go back to Erie, Pa., and stop some of the abuses which I know are going on, but I want to do it in such a way that those who are more shrewd than most of us, who are managing that work there, will not be able to get us before we get them. In other words, I want to go down there and be able to stop immediately these men who are inducing our foreigners to trade their Liberty bonds, and their Victory bonds, too, by this time, for these different stocks. I am thinking of a stock, and I am wondering whether it is good or not, the Republic Mortgage Co. Some of my foreign friends who have bought some of the stock are now frightened for fear they are going to lose it. Some of them have asked me, because of rumors that the company has gone into the hands of a receiver. What is the solution? Should we immediately form a legal aid society in Erie? Would that solve it? We have no legal aid society, and I think we need one.

Mr. BUTLER. The protection of savings is our subject for tomorrow morning, and that phase will come up under a special head. I am going to ask, in the three minutes which we have left, to have Mr. Smith give us some practical information, if he can, as to the best way to form a legal aid society.

Mr. SMITH. The best way is to get the interest of the best judges that you can or of your bar association, local or county, of your social service organizations, and have them meet and raise enough money to do the job properly or plan it. Now, pick out a young man who is a graduate from a high-grade law school and who has got a soul and enthusiasm and give him a stenographer, and the total cost will be perhaps \$2,000 a year at the start, and you can break things up in your town or in any town pretty rapidly. The legal aid society will not exist long in any town unless it has the support, the moral and financial support, of the bar behind it, because the legal aid society is purely the representative of the bar in extending legal assistance to all persons.

Another practical suggestion is this: If you will write to two or three of the strongest organizations in the country, such as the one in New York, at 239 Broadway, and the one in Boston, at 39 Court Street, you will get a lot of literature covering a period now of over 40 years, which would give you the whole history, and in that way you would see the evils to be avoided, the nature of the constitution to draw up; but if you can get the support of your local lawyers and pick out the right attorney and put him in charge of the legal aid society the organization will go; it will go in your town or any town.

Mr. JESS PERLMAN, of Baltimore, I would like to ask Mr. Smith, as a lawyer, how he would help to eliminate this kind of exploitation which is rather interstate. New York sends us groups of foreigners from time to time for jobs; it is a familiar experience, I guess. They come to Baltimore or towns near Baltimore and find there is no job. They have paid a fee to the so-called employment agent and they come penniless to this new place and they force themselves on an open community, which has to solve the problem in the best temporary way it can. What is the best way to get around that?

Mr. SMITH. I can not give you a legal answer right offhand. It does not look to me as though any legal wrong was done by it. I suppose that is a kind of situation that can be cured only by prevention. That would mean the establishment of the United States Employment Service all over this country.

Mr. BUTLER. Our next subject is the relation of the foreign born to the rest of us, as to his home and neighborhood. That subject is to be presented by Mrs. V. G. Simkhovitch, director, Greenwich House, New York City.

THE RELATION OF THE FOREIGN BORN TO HIS HOME AND NEIGHBORHOOD.

(Address of Mrs. V. G. SIMKHOVITCH, Director of Greenwich House, New York.)

Mr. Butler told me to read a paper, and so I am going to be very obedient and law abiding and read it. I feel very jealous of Mr. Smith. He had the chance of speaking to you extemporaneously. You know that is a foxy way these lawyers have of getting around one. I will take advantage, however, of the opportunity of being on the stage, and tell you something in regard to my husband's experience in being naturalized. My husband is not here and so perhaps he will not mind my telling a story about his own naturalization, just as he told it to me. He said he went into the court—my husband being a foreign-born citizen—and he sat down, having previously boned up very strenuously on the United States Constitution; being a naive

scholar, he thought it was necessary to know something about the Constitution of the United States in order to be a good citizen. He found no questions were asked him in regard to the Constitution. He was then put ahead of the others because he had on better clothes than the rest of them and he was given precedence. Number two was a man whose name was Katz and when he had given his name to the judge, the judge said very facetiously, as he supposed, "I expect your first name is Tom," at which everybody broke out laughing, thinking this was very funny. Thus the introduction to this country was a combination of injustice and discourtesy. Perhaps the naturalization commission might send a little postal card around to the judges and ask them to be simply just and courteous.

There are only a few things which really permanently interest mankind. We deceive ourselves if we suppose that people are ordinarily concerned with important questions of social or industrial change. Politics is a passion for a few, but it has no meaning for the majority except in so far as it is related to primary interests. Work, marriage, death, food, fun, clothes and love are the chief interests for people. A baby is always interesting, baby welfare rarely. A boy is interested in a girl, but not in sex hygiene. And the thirst for perfection, for being the best one knows, is in everybody at one time or another. These fundamental human interests are common to all races. The American has no mortgage on these human instincts. What is there that is distinctively American, of which we are deeply proud, that we would like to share with a newcomer? When we say that we want to Americanize the foreigner who comes to us, what is the content of our desire? I fear it is that we deeply want the foreigner to be just like us. What we fear is unlikeness, dissimilarity, change. We enjoy being with a congenial mind. People flock together according to their likeness. Social workers have an unpleasant way of flocking together. Artists do the same. Cloak and suit manufacturers, farmers. People enjoy what they can understand and we are always afraid of the unknown, just in proportion as it is unknown. What we then secretly have in our minds when we speak of Americanization is the desire to make the people who come to this country just like us, to have them have the same outlook, the same tastes, the same habits that we have.

It is true that we all desire national unity. But the methods that we have in view to obtain this unity vary fundamentally. Broadly speaking, we are divided into two groups; those who believe that we should have a unity of purpose and those who insist on a sameness of custom. It is because people insist on this similarity of custom that we are getting a very shallow idea of what Americanization really means. It is the old difference between unity and uniformity. National unity should be our aim, a unity of purpose in general out-

look but coupled with the greatest possible diversity in the approach to our problem in manner of thought, in color of feeling. Qualitative difference of every sort should be cherished, not destroyed, and at the same time the common unity of purpose should be emphasized.

How shall we secure that unity? By looking backward or forward? Our country is in the process of making and contributions of thought and will are coming to us with every group. But it does no harm for us at this time to concentrate our attention on early American ideals, under the pressure of which our Constitution was formed and the general anatomy of our national development indicated. What is this early American tradition? First of all, America was to be the home of the oppressed, a haven for the persecuted where freedom of speech and of individual action was to be cherished. Of course even in those days this was an ideal and not a reality. The difficulties of Roger Williams, the obsession of Salem witchcraft, the insistence on Puritan observances—all this comes to mind. Yet, notwithstanding the intolerance, especially religious intolerance, in the early days, of our Republic, there was a strong general conviction which registered itself both in the Declaration of Independence and in the Federal Constitution, which declared this country to be aligned with freedom of thought and action where the tyrannies of the Old World would cease and where men facing the vast natural resources of the new land could win for himself a full and independent life. The land of opportunity. This is what America meant, and when we say we are proud of America, that is what we mean—that America is the land of the free and the land of opportunity. And all the vast stream of peoples from the rest of the world that has come in since those early days have come for just these two things, freedom and opportunity. In so far as opportunity and freedom are restricted, just in so far do we part with the American tradition. In so far as we fail to offer to the incoming groups freedom and opportunity, we are un-American and disloyal to our traditions. And yet, at this moment, a sort of paralysis seems to have fallen over the country, a fear of indorsing these American traditions. Lineal descendants of those American freemen are now doing what they can to repress free speech and are no longer interested in furthering the economic opportunities of a satisfactory life for all. A crystallization of thought and pursuit of private profit have eaten into the old American tradition to such an extent that those most loyally upholding it are regarded as dangerous. The time has certainly come when we of the old stock, whose forefathers fought in the Revolution, as mine did and yours did, should stand together for the maintenance of these American traditions against every form of political and social tyranny.

The subject of my brief address is "The relation of the foreign born to his home and neighborhood." We must ask ourselves, "How shall the foreigner's home life and neighborhood life be made to fit in with American traditions and ideals?" In the first place, if what we have said has a measure of truth in it, it is not the part of common sense to try to alienate the newcomers from their perfectly natural and normal customs. Let us drop the attempt to secure uniformity. There is nothing un-American in macaroni or in copper dishes or lace bedspreads or tomato paste or marionette shows. The more we have of all of these, the better. The sooner, in fact, that we can get rid of early American cooking, uniformity of dress, standardization of manners, the better. Unfortunately, it is just in these matters that the stress on Americanization has been laid. The good foreign diets have broken down in the contact with American food. Still, all this is inevitable to a large degree. After all, if these things die a natural death, it is no particular matter. But there is certainly no object in killing the customs unless they are out of accord with public hygiene. If we pay less attention to all of this and put our minds resolutely on the spiritual content of American ideals, we will do much better. In the home life of the foreigner, as in all his relations to American life, let us keep before ourselves the reason why America came into existence and the early lines of her development. Freedom and opportunity. How are we to make these homes correspond to these ideals? In the first place the tyranny of parents. The freedom of the child should be considered, giving the child an opportunity for self-development and advancement. And the same in regard to women. Freedom for the woman and the child is what we should be working for in considering Americanizing the home life of the foreigner who comes to us. We free the child to a certain extent by insisting on education for all children. We free the life of the woman to a certain extent by opening the doors of factories and shops and offices to her. But this is only a beginning. We must free the home more adequately from disease, from the intrusion of industry whereby the home life is destroyed, from inadequate space occasioned by high rentals. In other words, it is only a special program which can now be effective in furthering those ideals of freedom which brought America into being.

When we speak of the neighborhood, what different connotations arise in our minds. Neighborliness is more deeply related to custom than to purpose. Thus in one district there are a vast variety of neighborly relationships. People hang together who go to the same church or belong to the same industry or who come from the same town or speak the same language.

I think we are moving away from the idea that we should all tend to have similar neighborly relationships. Again, what we are after

is unity and not uniformity. The first element in a program for unity for a neighborhood is the need for toleration, a recognition that others have a right to self-expression equal to one's own. Next comes federation, which is common association based on the idea of differences. And, third, comes unity, an infusion of common purpose brought out on a background of variety. A neighborhood's purpose ought not to be to destroy the variety of its different constituents, but, rather, to weld them together as a contribution to national life. We are always living in this double relationship—natural groupings on one side and purposeful groupings on the other. Broadly speaking, our political life is or ought to be our purposeful grouping, into which are set the natural associations of our life. A social-political program (for no political program has any modern meaning in it that is not social) is that which can bind a neighborhood together and infuse it with a common spirit. A neighborhood program means in relation to the foreigner, first, the adequate fulfillment of natural associations, and, second, bringing him into a relationship with all other groupings of that neighborhood, in so far as there are points of contact. A social program for the neighborhood is as much a matter of concern for one group as for another. Our whole policy of Americanization, therefore, should be not one of repression of custom, but, rather, the setting of custom in the framework of a common social purpose, and only in so far as these foreign groups have an actual participation in such a purpose are they becoming American. For the American is the man who still hangs onto the idea that freedom and economic opportunity are the things that matter most. And the American of this generation is one who knows that only a social program can make these ideals come true. How we can enlist the foreigner to participate in this social program is therefore our problem. The answer is to begin down at the bottom in home and neighborhood relationships. It can not be done for him. It must be done by him. He must Americanize himself. Like everything else that is worth doing, it has to come from the inside. One has to be a self-determined American to be a real one. To engage the interest of the newcomer in the building up of an American social program is, then, the real way to Americanize him. Take him in on the inside, work with him, live with him, have fellowship with him. Work out a common purpose with him. This is the only way. He can't be done good to. He can only do it for himself. He can't be Americanized, but he must Americanize himself.

During the war there was an unexampled opportunity afforded our foreign-born residents to participate in American life. They arose to this opportunity. We can all speak best of what we personally know. The district in which I live is largely Irish-American, Italian, and German. All of these groups gave substantial help to the

Government in its civilian program. Our best Red Cross knitters were of German birth. The Italian women, contrary to what was feared by many, cooperated in putting over the Government's food regulations. An Italian-American woman worker at our house secured the cordial permission of Italian tenement women to hold cooking demonstrations in their own tenements, to which they invited their friends. Notwithstanding their tenacity in matters of diet, they gladly accommodated themselves to a very great change, far greater than any submitted to by plain American homes. All the food work which was necessitated by the war brought us at the house in closer touch with the women of the neighborhood than ever before. Our eyes were opened to the unlimited possibilities of community cooperative buying, selling, and cooking.

We, in the settlements, believe that Americanization can take place through fellowship alone. As long as the foreign-born live apart they will not change. If they are in association with bad American influences they will be affected by them. Unfortunately, it is the exploiting side of American life with which they are too often in contact. The desire for cheap labor, the furnishing of banal or vicious commercial amusements makes the real American to the foreign born a very different place from the ideal we hold up and of whose traditions we often speak.

But still, America has not utterly failed the foreign born. Wages, on the whole, are higher and the opportunities of education are greater than in the countries of their birth. But the tone of recreation in America is on the whole lower, less imaginative and varied than in the countries from which our new citizens come.

What we need for a true Americanization program is: (a) Humility that we have given foreigners so cold a welcome; (b) a determination to share his life more fully and give him the opportunity to share ours. In this the settlements and community houses throughout the country do a good service. But this does not excuse other Americans. One has no right to Americanize vicariously. In smaller towns the same methods employed by the settlements in cities should take place. Mutual visiting, social intercourse, and beyond all else the development of common tasks. Foreign-born citizens should be placed on all civic and educational committees. Nobody likes to be done good to. Everyone likes to help. Social reform agencies have been remiss in this. Neighborhood men and women should be placed on all committees relating to neighborhood problems, for the foreign born will become Americanized only as they participate in community life. This participation, to a certain extent, is going on all the time. For America consists of the for-

eign born. One stream after another has made its contribution to American life. All races and creeds are at home here. They all want to make a great American dream come true. They all want to cast aside the tyrannies and sordidness of the Old World. Yet at this very moment as we are holding this conference the whole country is scarred by indifference to the fundamental American principles of freedom and opportunity. We want an easy Americanization. There isn't any. "Give till it hurts" was a slogan in one of the war service campaigns. That spirit of sacrifice, of willingness to work hard, to undertake new paths, to obliterate meaningless distinction of class that prevailed in war time must continue if there is any sincerity in Americanism. We must put our whole heart and life in efforts to secure the public welfare at this critical time. Forces of repression and forces of revolt are rising. The question is, Which will get the start of the other? Either provokes the other. Often those who most bitterly denounce class consciousness are the very ones most class conscious. "Stick by your class" is a slogan perhaps more common in capitalistic than in labor circles. It is not true that all classes have the same interest, but what is true is that every class must subordinate its interests to the public welfare. The present social problem is how to give free play to group interests and yet preserve the common welfare. A new doctrine of the state is arising. The nature of government is becoming a matter of public discussion. In all this let us take our foreign brother in on the ground floor. Let us not pretend that our social structure is a finished product. Let us ask him to help us build a new America better than our dreams and more generous, an America that will be a fit sequel of the great hopes held out by our forefathers.

In closing, I want to read from a report of our Italian-American worker at Greenwich House. She quotes from an Italian neighbor the following incident:

You see I had a chance to do something for some one in khaki. I was looking out of my window waiting for my son who was to come home on furlough. I saw a soldier standing near the lamp-post. He looked like my boy, so I watched him. He was standing there for a few hours, and seemed discouraged. I grew curious and went over to him. I did not understand all he said, but I gathered that he was parched and starved. He was a stranger but expected to meet a friend but missed him. I brought him into the grocer's and asked him to give him some food, but the grocer was suspicious and did not want to have anything to do with a stranger. I then grew bold, invited him upstairs, made a hot cup of coffee for him and some ham sandwiches. His courage came back to him. He braced up. Later, my son came and they became friends. When they went downstairs the whole neighborhood was interested in the soldier boy and he was showered with food, ice cream, and other sweets. He now writes to me and says he will never forget the kind Italian lady.

She went on further to say:

I will never forget my experience on one of my visits to an Italian tenement house. It was the day we were given instructions through the newspapers regarding some possible air raid. Well, the women heard rumors, saw the city darkened heard talk about sirens, but, not being able to read, did not know what it was all about and thought the world was coming to an end. They were gathered in one of the flats; looked like frightened deer; some were saying their prayers, others were weeping, and others had that look of terror in their eyes which the savage must have had when he heard the roar of thunder. I explained to them that we were only taking precautions, and that if they will follow instructions (which I explained in detail), there will be no danger. I saw the sparkle of relief in their eyes which is still before me. If ever I was thankful that I could read a newspaper, or speak their language, it was that moment. After all, one can bring comfort to so many people without spending one cent.

One day a lady rushed into Greenwich House all terror stricken. Her husband threatened to kill her. She needed some of her belongings but was afraid to go upstairs without an officer. We offered her a job, but she seemed more anxious about the rags than about the job. At last I succeeded in explaining to her that the American woman solves the problem differently. She knows that one good job can buy a hundred rags. She was fully persuaded to take the job and go after the rags later. She then went upstairs with the officers and found only an old bedstead, which she sold for \$1.75. She was very grateful that she did not risk losing the job for the wealth left her by her husband.

This brings us down to hardpan, for the only way to Americanize a foreigner is (1) to serve him, to prove our sincerity; (2) to let him Americanize himself by sharing with him our joint responsibility for the new era.

Mr. BUTLER. I think that Mrs. Simkhovitch has touched the very heart of this problem. It is illustrated by a little anecdote which you probably have heard, but which will bear repeating. A woman went down town one day and she saw a little girl carrying a boy almost as big as she was, and this lady said to the little girl, "That boy is too heavy for you to carry." The little girl looked up surprised and said, "No, he is not heavy, he is my brother."

I think when we begin to get that spirit into the work which Mrs. Simkhovitch outlines, any burden will be easy.

Our next speaker touches on the wider phase of this matter, the relation of the foreign-born to his community. That is to be presented by Mr. Allen T. Burns, director study of Americanization methods, Carnegie Corporation, New York City.

THE FOREIGN BORN IN HIS RELATION TO THE COMMUNITY.

(Address by Mr. ALLEN T. BURNS,¹ Director Study of Americanization Methods, Carnegie Corporation, New York.)

The stirring address to which we have all just listened with such inspiration puts in my mind just this question, "What will it profit the immigrant if he gains the whole language, but loses the very life of America?" Would he be more than sounding brass or a tinkling cymbal? As an American, would he be any more than the traditional model of anything, a small imitation of the real thing? This conference marks a high-water mark in the development of a thought in this country as to Americanization, because after nearly two days of discussing the language difficulties and the teaching of the language there has been given so large a place to the discussion of how the foreign and native born Americans can enter into mutual, vital relationships. And yet how easy it is to slip back into the old thought, perhaps, because it will cover up so many of our shortcomings, that language is the foremost factor in the problem.

Yesterday afternoon, you will remember, after nearly two days of discussing the language, we entered into the discussion of some of the more fundamental relationships of life, and the representative of one of the largest industrial corporations in this country held out as one of the beneficent features of American life with which we welcome the immigrant the 12-hour working day. Yet the people especially interested, according to their professions, in industrial life gathered solemnly together in the evening to discuss something apparently more intimate, more real in this field, and a collection of questions was asked for as to what they would like to discuss, and as far as we could see not a single one of them mentioned a feature of industrial experience as such that comes to the immigrant, but all wanted to discuss something about how to teach him to use the common tongue.

Do not misunderstand me in the emphasis I would place upon the value of the means of common communication. It is essential, and yet the danger of our thinking that that is all, or the base or the foundation, seems to me well illustrated by the old darky preacher who was being displaced at his congregation's request by a thoroughly up-to-date graduate of a modern theological seminary. When he came to bid his congregation farewell in his last sermon he said, "Brothers and sisters, my text this morning will be taken from the first chapter of the first book of the Book of Life. From the beginning life was more than learning."

¹ In order to complete the publication of proceedings immediately there was no opportunity for correction of this paper by the author.

It is a question with the immigrant which he has asked, insistently asked, "Masters, good masters, what shall I do to inherit American life?" And too often there comes back a purely formal answer, "Keep the commandments; learn the American language, whether the Americans talk with you or not. Study the book gotten out by the Bureau of Naturalization. Take out citizenship papers. Allow yourselves to be called or treated like a 'Wop,' a 'Ginney,' or 'Hunkey,' and do not resent or oppose it. Forget all that has made you what you are and what you can give to America. Be ready to trample underfoot and say it is of no use." Yes; after those who have been nearest and dearest to you in the life of the past have gone through the greatest cataclysm and catastrophe that the world has ever seen you are not good Americans if you think of returning to see how it has fared with them.

Such answers to this insistent demand leave all too many of the immigrants thinking that perhaps in another country, too, the Jews have no dealings with the Samaritans, and yet to the despised Samaritan the priest and the Levite may leave the duty of caring for him who falls among the thieves.

Now, with this rather pessimistic view of the failure to emphasize outside of this conference some of the more fundamental phases, we are all anxious to know how we can incorporate and articulate the foreign-born American in our vital activities and relations. It seems to me the first thing we need to know about life, whether it is foreign or native born, is that persons really become affected, they participate, as Mrs. Simkhovitch so well urged, largely in not only a large way in American life, only through their national active groupings. It is like the story of the colored coachman who was driving along the road with a passenger, and who was taking great delight in showing his dexterity with the snapper of his whip. He saw a grasshopper on top of a blade of grass and he struck at it very accurately and knocked it to the ground; then there was a fly on the left ear of the near leader of his four-in-hand, and he snapped at that and knocked the fly off, and then they came along to a hornets' nest. There was one hornet upon the limb of the tree; he did not snap at that, and the passenger asked him why. He said, "Well, Sam, why didn't you snap at that?" The driver said, "Oh, no, you know they is organized."

Now, whether we like it or not, we really participate in American life effectively, largely, and only as we are organized. This is especially true of the ones who have not yet learned our common tongue and must share in American life through grouping action to begin with, if they share at all.

If you will bear with me, I want to tell you of a few of the instances where we have found the foreign-born American so well

Americanizing himself through these grouping activities. You will know what some old New Englanders think of as the sad tragedy that has befallen the Connecticut Valley, that the Pole has moved in great numbers to redeem the deserted farms of New England. There are two towns near together, one a very historical village of which we all know; both names begin with H, so we will call them H1 and H2. H1 is considered a tragedy throughout New England; you hear it wherever you go. It is so considered, because the Poles have moved in, and there seems to be no way of coordinating, uniting, and infusing that mixed life. Over in the other town there was a situation that was developing in very much the same way. There were two churches, for that, as you know, is the traditional form of group organization in New England. There were only two churches—the old Congregational Church and a mixed Catholic Church—the Irish, German, French-Canadians, and Poles. The people of that town were getting very anxious, because many of the Poles were not tied close to the Catholic Church. Some of them seemed to be more able, some of them seemed to be partially demoralized, and the good people of that community by some divine guidance believed that the way to deal with that problem was to help organize a Polish Catholic Church. So Protestants and Catholics together proceeded to help the Polish Catholics to build a neat little edifice into which all the Poles in the community have now gathered, and this fear that they will become demoralized and a disturbance in the community has disappeared, because by uniting with a group that meant much to them, they have become active, effective sharers in the progress of that town. Out of that experiment, if you please, in Americanization has developed a cosmopolitan board of trade of this little town in which men of all nationalities have joined to promote their common interests, with the result that they are leaving H1 far behind, because it has not been fortunate enough to stumble upon this method of group organization as a means of articulating the immigrant American into the life of our common country.

Another example from a very different field: Two days ago we were discussing the question of whether the local organizations around the public schools could be made of more use in the community life that might be conducted within the school building. You all remember that. New York was the center of the question that day. There were certain activities in that city that were not reported here that have impressed themselves upon us in the study, immensely. They are the community center classes, lectures, social gatherings of the International Lady Garment Workers' Union, made up of tens of thousands almost exclusively foreign born. They have entered into a reciprocal mutual relation with the central authorities by which

they practically guarantee to furnish clientele for classes, and in return they seem to have some advantage in selecting the public school teacher who is most successful. Of course, the school authorities are naturally interested in seeing what can be done with new activities, and when an organization group comes along that can guarantee a showing, the school authorities have shown themselves only too ready to cooperate. In the same way the community center work has responded to these approaches of the Lady Garment Workers' Union. The public schools have furnished them the regular supervisors and assistants that they will furnish to any public school, with the result that the lady garment workers have been able to gather very much larger and more enthusiastic and prominent groups together. They have enlarged very much upon the curriculum of the public school, evening work. Lectures on literature, economics, and policy and history have resulted in bringing into the school in the course of the year the four centers through which these people have cooperated with this great American movement, a total attendance of some 30,000 young people. They have realized that one of the big problems of America is summer vacation camps. A good many of us have been interested in introducing the immigrant to better air that is found in the country. We were interested to hear from this group the other day that they had just purchased, at a cost of \$100,000 to themselves, a fresh-air home over in the northeastern corner of Pennsylvania, in which they, in a cooperative way, are going to make a demonstration, perhaps, of how great working groups throughout the country can minister to their own needs in this particular, and to reach out further and be much more inclusive than any philanthropic effort can ever hope to be. But it is not all success. It is not all so rosy an outlook, in this field of possible participation in our American life through group organization.

A man came into our office the other day from the far Northwest. He had been the boss of a lumber camp, and the I. W. W.'s had gotten into his camp, and to his surprise and chagrin had cleared him out in the course of two weeks. He had been perfectly sure that it was absolutely impossible. He said he took his men into camp every Thursday night and told them all about his business, how much he was making, and one night three agitators turned up, and in a short while he had nothing to show. We asked him what he wanted. He wanted us to deport all aliens. We asked him whether Russia had not tried that about as thoroughly as anybody could, and what did they have to show for it? We said, "Now, you may possibly be mistaken, because you were mistaken about the hold you had on your men." He granted that. We asked him, "What do you suppose could have been done to prevent the I. W. W. getting hold of your men." He said, "Oh, if those men had been organized, if they

had had the group consciousness and solidarity to which we could have appealed, if they felt they were having some really effective part, and so and so, in the conduct of the business, there would have been no trouble in their minds." Yet, we have been very slow to learn that. There is to-day being repeated in the Northeastern section of our country, at Lawrence, a terrible mill strike that it seems as though we might have prevented, from lessons we could have learned seven years ago. The Lawrence strike of to-day is in many respects a duplicate of that of 1912, but with several differences. One of the differences is that, very admittedly and purposely, seven years ago there were I. W. W. leaders put in charge of that strike. The voters there at the beginning of this outbreak voted very definitely that no I. W. W. leader should have anything to do with their undertaking. To-day they are being led by nonresistents, by ministers.

There is another difference, however, and that is the attitude of the Government toward them. For seven years ago a gentleman who was then chairman of one of the committees of the House of Representatives was most zealous in his efforts to see that full publicity was given to all the wrongs and all the aims of these people, and to-day, according to the newspapers, the best the Federal Government has been able to say about these people is that they deserve deportation as anarchists and I. W. W.'s. We have learned no lesson as to how this whole situation might have been dealt with by organization of these people into such effective groups that there need not have come this great misunderstanding and breakdown of social machinery. So that they themselves might not have done as they have done in solemn mass meeting, voted unanimously to petition the United States Government to deport them from this country in which they could not see that they had any effective part. It is not until we find some way of making groups of that sort through inherent, insistent organization of themselves that they will feel that they register somewhere in American life; it is not until that is found out and put into practice that we can expect them to feel truly American.

In another textile town of New England, very near to Lawrence, there is a different situation. It is a situation very much more organized as to labor unions than Lawrence is, for Lawrence has been a practically organized town left, if you please, to welter in its own woe for seven years. This town is much more highly organized. In the center of that town there is a very interesting symbol of the whole situation. A group of public buildings; here the county building, the city hall, the library, the historical association, two or three churches, the high school, and among them is an apparent incongruity, the Finnish Publishing Co. We were interested to find out

how that could belong in so public and civic a group until we learned it was the labor temple which the Finns of the community had erected for the labor groups of all nationalities. We found within that labor temple the place where the first classes in English and in citizenship had been held by the Finns themselves until native-born Americans had become concerned enough to take these activities over. We found a cooperative savings society with some million dollars deposited, which, at this time, when the rest of us think we can not build houses to relieve the housing shortage, is lending money to Finns in New York to supply some of the much needed dwelling. We asked this group how they came to do this, and what the incentive was, and what they were going to do about it, and they showed us the community gymnasium they had erected, open to all people, but they could not take us in, because they had a class there which they said was for settlement workers, and when we pressed them they said it was a class in community organization and that they had gotten people from all over the eastern part of the country to come up there and find out how really to organize a community. We went on up the street and found another building, a little theater and music hall which these Finns had erected in the first instance, among other activities, where they were employing a full-time musical director and a full-time dramatic director at their own expense. That had been put up by the revolutionary Finnish society.

Another thing we saw in that community in the field of organization was a cooperative store, which then had three branches, and it had just bought a milk route; it had a cooperative bakery in the basement which was baking pies the day we were there for the boys over at Camp Devon; they had a cooperative restaurant where people of all languages meet around the common board. We asked what the relation of this all was, and the manager of the store said that a half a dozen members of the Finnish society had decided that they should relieve the high cost of living through their joint organization, and had urged on the socialistic and revolutionary society to join in starting the store. They had been voted down almost unanimously and yet had persisted and struggled on until the store had grown larger and larger, and the head of every family in the revolutionary society had become a member.

So, we asked the manager about the revolution, and he said, "There is no more revolution in the Finnish workmen's society." He said they all have a stake in America.

It is a question of how soon, friends, we are going to learn. Just as the former speaker said, the immigrant is going to Americanize himself, and that all we can do is to help him to form such natural, normal, and vital group organizations that we can even before he learns our language enter into hearty partnership.

We have used a good many figures of speech as to what Americanization is. There is the melting pot, which is being discarded because it may imply a reducing to a pulp-like, spineless, inert mass all that rich variegated cultural life that the immigrant brings with him, destroying it all in the interest of, as one of the speakers said, a dull, drab Puritan gray. We will not be satisfied with that.

Then, there is the idea of the welding, and that as well as fusion implies both force and heat, which the immigrant is bound to resent, and we may be alienating him even when we think we are practicing the art of Americanization. It seems to me the truer figure would be that of the loom, weaving the immigrant into the warp and woof of American life. Not the old-fashioned hand loom, where some one had to stand by and throw the shuttle back and forth and juggle on this treadle and then on that, but rather the modern automatic loom, where the loom tender's business is solely to see that the machinery is kept in good working order, where it is adapted and adjusted to the various fibers and the strands that may have to be introduced from time to time, but where the great weaving process goes on because of the very inherent power of the machinery itself. It is for us to see to it that the normal and natural processes and relationships of American life remain true to type with only such adjustments as will leave a base enough for the new American to develop these most essential features of true Americanism, self-reliance, enterprise, self-direction, self-sufficiency, for any process of Americanization that in the course of its operation destroys these fundamental characteristics with which the immigrant comes to us and because of which they come, any process that does this not only prevents them from becoming true Americans, but is a travesty and mockery upon the fair name of America itself.

We will soon be over this panicky idea of reducing all to a homogeneity that has been a sad by-product of the war, and when we have truly repented we may well exclaim, "America, America, how many crimes have been committed in thy name!" For it will be true that when the tumult and the shouting die and the captains and the kings disappear and all the mockery and ridicule of the poor immigrant has been forgotten we will realize, we will hear this immigrant still calling, the immigrant whose patient labor, the immigrant whose generous giving, the immigrant whose brave fighting enabled America to play its excellent part in the great struggle that has so happily ended, that immigrant so often despised and classed among the rejected of men, we will hear him still calling with that anticipation and hope with which he came to us—yea, though he is among the crucified, he will still be calling to the great heart of America, "Remember me; remember me when thou comest into

thy kingdom." And I have such faith in the fundamental forces of American life that I can see the thorn-crowned and spear-pierced soul of America calling back to the immigrant, "To-day thou shalt be with me in paradise."

Mr. BUTLER. We are going to have a very brief discussion, but before that I have some important announcements to make.

The subject of the foreign born and his relation to the home, neighborhood, and community is open for discussion.

Miss A. EMILY NAPOERALSKI, president of the Polish Women's Alliance of America. I want to express my gratitude to the last two speakers and also to the gentleman from Chicago for the splendid interpretation of Americanization they have given us. I, as a child of a foreigner, want to understand Americanization in just that way—to give, to take, Mr. Chairman. The American has much to give, but the foreigner also has much to give. We want you to remember this one particular fact. There was a time when the immigrant was called to populate the best ground of America. He came here upon the invitation of the immigrant who came here first. If I may say, through the immigrant who came here on the *Mayflower*, the immigrant who came later was encouraged to come. With what welcome did he meet? let us pure Americans ask ourselves. Let us ask ourselves if we need to teach patriotism to the later comer. The last war proves that the later comer needs no lesson in patriotism. They need hearty cooperation. They will come, they will organize; but let the Americans, the ones that came here earlier than the later comer, let him come forward—he was here first—and let him do his part; let him come and present a sincere handclasp to the other one, and I assure you, Mr. Chairman, that is the quickest way to Americanize the immigrant who comes in later.

We absolutely and positively resent—and I speak for very, very many—we resent the word "foreigner." We do not feel we are foreign in this country. In this square here, before the White House, are Lafayette and Rochambeau and Kosciuszko. We can point to the many thousands who have been in the Army and Navy. Aye, and today on this very floor I can point out to you a captain of the Polish Army who was called by the American Government to speak for the Liberty loan, and that has proved that the foreign-born, or so-called foreigners, do not need any lessons in patriotism. You Americans of that pure American stock, you come forward to us and give us your hearts, and I assure you we will give you our hearts and our souls, and we will cooperate with you in every phase and every kind of American work. I thank you.

Mr. BUTLER. I think the conference will bear me out when I say that that spirit of sympathy and helpfulness has run through all of the papers and all of the discussions throughout the entire confer-

ence, and I am sure it will come more and more as the speaker asks for it.

Mr. C. VASSARDAKIS, of New York. I will make a few remarks on the words "Americanization" and "Americanism." If I understand well the content of Americanism, it is a government of the people, freedom, equality of political, social, or industrial opportunity. As the gentleman said there, there is the distinction between liberty and license. Practice of public debate, the importance of law enforcement, and, I would continue to say, the sacredness of the ballot. I think this is exactly what one means by Americanism. This is the principle. The conference is after a method by which to approach the foreigner and inculcate that principle in his life and Americanize him.

A lady from New York asked yesterday to please tell her, to write to her, how to teach civics to foreigners. By civics she meant the content of Americanism, as I understand and as I sum it up. Of course, I know the answer of a foreigner would be—I would answer myself by saying, teach civics to the Americans. Of course, we assume that through these principles, through this content of Americanism, you have created a rich citizenship and you say you uphold that citizenship to the foreigner, and you say, now see its majestic proportions. Stretch up to those proportions your little self, exalt your standard, and grow to greater measurement, and to an American you say, "Stretch yourself, your big self, to these majestic proportions of these ideas and exalt your standards, and become an American citizen."

Mr. BUTLER. The time has come to adjourn.

(Thereupon the conference adjourned to to-morrow, Thursday, May 15, 1919, at 9.30 o'clock a. m.)

BANQUET.

NEW EBBITT HOTEL,

Washington, D. C., Wednesday, May 14, 1919—8 p. m.

Hon. Franklin K. Lane, Secretary of the Interior, presiding.

AMERICA'S HERITAGE.

(Address of Hon. FRANKLIN K. LANE, Secretary of the Interior.)

You have been in conference for the past three days, and I have greatly regretted that I could not be with you. You have been gathered together as crusaders in a great cause. You are the missionaries in a new movement. You represent millions of people in the United States who to-night believe that there is no other question of

such importance before the American people as the solidifying and strengthening of true American sentiment.

I understand that your conference has been a success; and it has been a success because, unlike some other conferences, it was made up of experts who knew what they were talking about. But you know no one can give the final answer upon the question of Americanization. You may study methods, but you find yourselves foiled because there is no one method—no standardized method that can always be used to deal correctly and truly with any human problem. Bergson, the French philosopher, was here a year or two ago, and he made a suggestion to me that seemed very profound when he said that the theory of evolution could carry on as to species until it came to deal with man, and then you had to deal with each individual man upon the theory that he was a species by himself. And I think there is more than superficial significance to that. It may go to the very heart and center of what we call spirituality. It may be because of that very fact the individual is a soul by himself; and it is for that reason that there must be avenues opened into men's hearts that can not be standardized.

Man is a great moated, walled castle, with doors by the dozens, doors by the score, leading into him—but most of us keep our doors closed. It is difficult for people to gain access to us; but there are some doors that are open to the generality of mankind; and as those who are seeking to know our fellow man and to reach him, it is our place to find what those doors are and how those doors can be opened.

One of those doors might be labeled "Our love for our children." That is a door common to all. Another door might be labeled "Our love for a piece of land." Another door might be labeled "Our common hatred of injustice." Another door might be labeled "The need for human sympathy." Another door might be labeled "Fear of suffering." And another door might be labeled "The hope that we all have in our hearts that this world will turn into a better one."

Through some one of those doors every man can be reached; at least, if not every man, certainly the great mass of mankind. They are not to be reached through interest alone; they are not to be reached through mind; they are reached through instincts and impulses and through tendencies; and there is some word, some act that you or I can do or say that will get inside of that strange, strange man and reveal him to himself and reveal him to us and make him of use to the world.

We want to reach, through one of those doors, every man in the United States who does not sympathize with us in a supreme allegiance to our country. You would be amused to see some of the letters that come to me, asking almost peremptorily what methods should be adopted by which men and women can be Americanized, as if there

were some one particular prescription that could be given; as if you could roll up the sleeve of a man and give him a hypodermic of some solution that would, by some strange alchemy, transform him into a good American citizen; as if you could take him water, and in it make a mixture—one part the ability to read and write and speak the English language; then another part, the Declaration of Independence; one part, the Constitution of the United States; one part a love for apple pie [laughter]; one part a desire and a willingness to wear American shoes [laughter]; and another part, a pride in using American plumbing; and take all those together and grind them up, and have a solution which you could put into a man's veins and by those superficialities, transform him into a man who loves America. No such thing can be done. We know it can not be done, because we know those who read and write and speak the language and they do not have that feeling. We know that we regard one who takes his class of milk and his apple pie for lunch as presumably a good American. We know that there is virtue in the American bath. We know that there are principles enunciated in the Declaration of Independence and in the Constitution of the United States which are necessary to get into one's system before he can thoroughly understand the United States; and there are some who have those principles as a standard for their lives, who yet have never heard of the Declaration of Independence or of the Constitution of the United States.

You can not make Americans that way. You have got to make them by calling upon the fine things that are within them, and by dealing with them in sympathy, by appreciating what they have to offer us, and by revealing to them what we have to offer them. And that brings to mind the thought that this work must be a human work—must be something done out of the human heart and speaking to the human heart; and must largely turn upon instrumentalities that are in no way formal; and that have no dogma and have no creed; and which can not be put into writing; and can not be set upon the press—to a thought that I have had in my mind for some time as to the advancing of a new organization in this country—and, perhaps, you will sympathize with it—I have called it, for lack of a better name, "The League of American Fellowship," and there should be no condition for membership, excepting a pledge that each one gives that each year, or for one year, the member will undertake to interpret America sympathetically to at least one foreign-born person, or one person in the United States who does not have an understanding of American institutions, American traditions, American history, American sports, American life, and the spirit that is American. If you, upon your return to your homes, could organize in the cities, that you represent, throughout the breadth of this land

some such league as that and by individual effort, and without formalism pledge the body of those with whom you come in contact to make Americans by sympathy and by understanding, I believe we would make great progress in the solution of this problem.

I do not know what method can be adopted for the making of Americans, but I think there can be a standard test as to the result. We can tell when a man is American in his spirit. There has been a test through which the men of this country—and the women, too—have recently passed—supposed to be the greatest of all tests—the test of war. When men go forth and sacrifice their lives, then we say they believe in something as beyond anything else; and so our men in this country, boys of foreign birth, boys of foreign parentage, Greek and Dane and Italian and Russian and Polander and Frenchman and Portuguese, Irish, Scotch—all these boys have gone to France, fought their fight, given up their lives, and they have proved, all Americans that they are, that there is a power in America by which this strange conglomeration of peoples can be melted into one, and by which a common attachment can be made and a common sympathy developed. I do not know how it is done, but it is done.

I remember once, 30 years or more ago, passing through North Dakota on a Northern Pacific train. I stepped off the platform, and the thermometer was 30 or 40° below zero. There was no one to be seen, excepting one man, and that man, as he stood before me, had five different coats on him to keep him warm; and I looked out over that sea of snow, and then I said, "Well, this is a pretty rough country, isn't it?" He was a Dane, I think, and he looked me hard in the eye and he said, "Young fellow, I want you to understand that this is God's own country."

Every one of those boys who returned from France came back feeling that this is God's own country. He knows little of America as a whole perhaps; he can not recite any provisions in the Constitution of the United States; it may be that he has learned his English while in the Army; but some part of this country is "God's own country" to him. And it is a good thing that we should not lose the local attachments that we have—those narrownesses, those prejudices that give point to character. There is a kind of breadth that is shallowness; there is a kind of sympathy that has no punch. We must remember that if that world across the water is to be made what it can be under democratic forms that it is to be led by democracy; and therefore the supreme responsibility falls upon us to make this all that a democracy can be. And if there is a bit of local pride attaching to one part of our soil that gives emphasis to our intense attachment to this country, let it be. I would not remove it. I came from a part of this country that is supposed to be more prejudiced in favor of itself than any other section. I remember years ago hearing that

the Commissioner of Fisheries wished to propagate and spread in these Atlantic waters the western crab—which is about four times the size of the Atlantic crab—and so they sent two carloads of those crabs to the Atlantic coast. They were dumped into the Atlantic at Woods Hole, and on each crab was a little aluminum tablet saying “When found notify Fish Commission, Washington.” A year passed and no crab was found. Two years passed and no crab was found. [Laughter.] And the third year two of these crabs were found by a Buenos Aires fisherman, who reported that they evidently were going south, bound around the cape, returning to California. [Laughter.]

A week or two ago I was addressing a Methodist conference in Baltimore, and I told this story to a dear old gray-headed man seated opposite me, who was 86 years of age, who said he had been preaching there for 60 years; and I said to him, “Do you come from Maryland?” He said, “Yes, sir.” He said, “I come from the Eastern Shore. Have you ever been there?” I said, “No; I am sorry that I have never been on the Eastern Shore.” He said, “Never been there? Well, I am sorry for you.” He said, “You know, we are a strange people down there—a strange people.” He says, “We have some peculiar legends; some stories that have come down to us, generation after generation; and while other people may not believe them, we do; and one of the stories is that when Adam and Eve were in the Garden of Eden they fell sick and the Lord was greatly concerned about them, and He called a meeting of his principal angels and consulted with them as to what to do for them by way of giving them a change of air and improving their health, and the Angel Gabriel said, ‘Why not take them down to the Eastern Shore?’ And the Lord said, ‘Oh, no; that would not be sufficient change.’” [Laughter.]

And so, as you go throughout the United States, you find men attached to different parts of our continent, making their homes in different places, and not thinking often about the great country to which they belong, excepting as it is represented by that flag; and everyone of those local attachments is a valuable asset to our country, and nothing should be done to minimize them. When the boys come back from France, everyone of them says, “The thing I most desired while I was in France was to get home, for there I first realized how splendid and beautiful and generous and rich a country America was.” We want to make these men who come to us from abroad realize what those boys realized, and we want to put inside of their spirits an appreciation of those things that are noble and fine in American law and American institutions and American life; and we want them to join with us as citizens in giving to America every good thing that comes out of every foreign country.

We are a blend in sympathies and a blend in art, a blend in literature, a blend in tendencies, and that is our hope for making this the supremely great race of the world. It is not to be done mechanically; it is not to be done scientifically; it is to be done by the human touch; by reaching some door into that strange man, with some word or some act that will show to him that there is in America the kind of sentiment and sympathy that that man's soul is reaching out for.

This is God's own country. We want the boys to know that the sky is blue and big and broad with hope, and that its fields are green with promise, and that in every one of our hearts there is the desire that the land shall be better than it is—while we have no apologies to make for what it is. This is no land in which to spread any doctrine of revolution because we have abolished revolution. When we came here we gave over the right of revolution. You can not have revolution in a land unless you have somebody to revolt against—and who would you revolt against in the United States? And when we won our revolution 140 years ago, we then said, "We give over that inherent right of revolution because there can be no such thing as revolution against a country in which the people govern."

We have no particular social theory to advocate in Americanization; no economic system to advocate; but we can fairly and squarely demand of every man in the United States, if he is a citizen, that he shall give supreme allegiance to the flag of the United States, and swear by it—and he is not worthy to be its citizen unless it holds first place in his heart.

The best test of whether we are Americans or not will not come, nor has it come, with war. It will come when we go hand in hand together, recognizing that there are defects in our land, that there are things lacking in our system; that our programs are not perfect; that our institutions can be bettered; and we look forward constantly by cooperation to making this a land in which there will be a minimum of fear and a maximum of hope.

Now, I want to present to you a man who is 100 per cent American—a man who knows the nations of the world and who knows our country as few men do—the Secretary of Commerce, Mr. Redfield.

AMERICA A NATION OF FOREIGN BORN.

(Address of Hon. WILLIAM C. REDFIELD, Secretary of Commerce.)

I feel in a certain sense as if I were defrauding you by taking your time this evening, because I recognize distinctly that you are experts upon this question and, save as a sufferer from lack of its solution, I

can not claim to have had serious touch with it. And yet one can not live as many decades as I have lived in the city of New York, and have been an employer there, without running across the great need of the solution for which you are seeking, running across it almost every day for many a long year. I remember not so long ago going into a great factory close to New York, and the proprietor—a German, since found to be an alien enemy—pointing out to me the signs in every room in seven or eight languages, and speaking of the very great difficulty he found in running his mill because it was impossible to get foremen or forewomen who could in any one of the large departments of the mill address anything like a majority of the employees in that single room so they could be understood.

How well I recall, too, the struggles of some of these men and women upward. I shall never forget Louis Kind. Louis was an humble man as men go. His vocation was sweeping the factory yard, and it was all that Louis was skilled to do. He could sweep the yard; he could sweep it well, but he could do little or nothing more. He lived up on the top floor of a tenement not far from the factory. After a few weeks we noticed certain very definite things about Louis' work. The factory yard was always very clean. By and by we would, now and then, go out to see if we could find some fault with Louis' work in sweeping the factory yard, but we never could. And so we have the picture there before us, just outside the office window, of this very simple man from central Europe, doing a very humble job exceedingly well, and apparently wholly content with what life had for him. And then one day the secret of it all came out; he took me up into his fourth-floor tenement, where he was able to pay something like \$8 or \$9 a month rent. It was the cleanest place almost I ever saw, and there he and his wife talked to me about their plans for their daughter. They had the one child, a sweet girl, whom both those two simple-hearted people had made up their minds should be far better off in this world than either father or mother had been able to be; and they told me of their plans for the girl, and how she had gone through the grammar school, and then to high school, and they were hoping soon that she would reward them by going to the normal college. And then one day Louis came and knocked at the office door and asked if he might see me, and he came with his face all shining to say, "Oh, Mr. Redfield, Mr. Redfield; my girl, my girl, she got her teacher's certificate now; she earn more than her old father earn all his life; she a teacher now; she can teach American, she can teach German, she can teach Hungarian." She got all her father and mother could give her, and a great deal more that the country gave her, which they could not. I never forget the inspiration of a simple laborer, who swept the factory yard, and did it very

well, and brought up a noble American woman, a teacher of her people and our people.

Every true leader of men regards a modern factory as a place for human development, and none of us can live amid the surroundings of a great factory long without feeling the upward thrust of these men. It is a mighty power, and I have never been able to think with much content of what we do for them without thinking with far greater content of what they are constantly building, building, building for us.

The major of the "Lost Battalion" of the Seventy-seventh Division of New York troops was a Yankee boy from my own town in Massachusetts. I find it hard to speak of him as "Maj. Whittlesee." He was "Tommie," as I remember him, and the idea of his being a major seems almost ridiculous; but you know who these troops were, do you not, that composed the "Lost Battalion"? You of this assembly certainly ought to know—you of all people in America. They were all East Side boys from New York. Those were boys taken in at random from the East Side of New York by the draft—400 of them. I lived over on the East Side, worked over there five years, a mile east of the Bowery, among them all. If one wants to get the verity about New York East Side life, go and ask some of the officers of the savings banks over there. Did you ever stop to think in your work that the greatest savings bank in America has always been over on the Bowery—the Bowery Savings Bank? Years and years ago it had \$120,000,000 of deposits, over there on the East Side of New York, and just up the Bowery a bit farther is the Dry Dock Savings Bank, itself one of the greatest savings institutions; and by no means were all of their savings in those two banks. As I say, I spent five years as a young man over there a mile east of the Bowery; and you can not do it with eyes that see beneath the surface all things, without a feeling of respect and honor for the men and women who bear the burden and the heat of the life of that great city over there, whom we sometimes dismiss with a single phrase as "the people of the East Side." It was out of that maelstrom of humanity, out of that section where the street signs are in Russian and in Hebrew and Italian, and for block after block there is hardly an English sign at all—it was out of that place, taken at random by the draft, that the men of the "Lost Battalion" came; and when they found themselves detached from the rest of their division, and surrounded by the Germans, and Maj. Whittlesee was asked to surrender, he said that he would talk with his men first, and he did. It was not a vote, but a talk with his men; and after the talk they sent back the unanimous answer, which I should hardly repeat here, but I will do it, "Tell them to go to hell; we will stay here."

I do not believe I could pronounce half the names of the men in that battalion, and I think most of you would stumble over them; but there they stayed four long days, surrounded on every side with the enemy and fed in some small measure by airplanes dropping packages of food down from overhead—East Side boys, taken from almost every race under heaven, but with the spirit of America, thank God, in their hearts.

Now, my dear friend Secretary Lane said a lot of things that I wanted to say, but he said them so much better than I could that I am glad he did say them. More and more it has been forced upon me, through many years of contact with these men and women struggling upward, that this is not a thing that is our job particularly to do for somebody in the sense of doing a benevolence or a kindness or anything of that sort, but that it is an entirely mutual proposition in which we shall get fully as much as, and in some cases far more, than we give. And there is none of us who can afford to be so far remote from this problem in our thought as to forget our own particular relation to it, if we look far enough back. My friend Secretary Lane has referred to me as an American. I suppose I am. My mother's family records are in a little church in Scotland. If you will look far enough back you will find "Ann Gretta," who was a Dutch woman. My wife's ancestors were Huguenot French, and the rest of them were English; and there are four races combined, at least, in our children; and I am proud and thankful that there is that mixture there of the fine and the good of all these peoples. Why, my dear friend here (referring to Secretary Lane) is an immigrant himself; he was born in Prince Edward Island. He is a very good type of the imported American. This whole thing is so near to us all in many ways that we forget it by reason of its very nearness.

I once went over in Massachusetts to a town that was named after William Pitt and went to the church, where the pastor one Sunday preached his morning sermon and then, throwing aside his Geneva gown, betrayed a militia captain's uniform beneath it, and then marched with his parishioners to the Battle of Bennington and fought with them in that battle, and then marched back to his church.

We have not very far to go in this country before we run across names like Eau Claire and Fond du Lac and La Crosse, and we must not forget what we owe to the Frenchmen who trod our land before our ancestors ever knew they could walk on it. And so with the Spaniards, who invaded our country from the south and southeast and found our country 50 years before any other European settler ever placed his foot here on this soil. We are, every one of us, in a sense, foreign born. We are a blend, as Mr. Lane has said. I never go to New York, and I go very frequently, without passing the little Swedes'

Church at Wilmington, Del., one of the few seventeenth-century churches left, right by the railroad track as you go to New York, and thinking of the men and women who came here in poverty and built out of that poverty that strong stone church, a monument of their simple strength of character, and left it there as good to-day, after 250 years, as it was when they built it, a monument to these men and women who feared and loved God and did His work in the wilderness. Swedes? Yes, thank God; I wish there were more like them. And so we are a Nation of foreign born, if we go far enough back; and in this conference we are but transmitting to our own shoulders and to the shoulders of our children the job that somebody once did for us, or else we should not have been so comfortable as we are here to-night. It is something that has gone on from the beginning; but I am afraid that now we have, some of us, reached a place where we have been taking it, until lately, too much for granted.

I can not remember that anybody ever taught me very much about the value of American citizenship. I used to wonder at the pride with which a Roman was said to proclaim, "I am a Roman citizen." I did not quite understand what it meant. I rather thought it was somewhat funny for Paul to say that he was a citizen of no mean city in his Acts of the Apostles. What it meant I had no very distinct idea. I do not think my father was negligent, as fathers go, but I do not know any other boy who was taught to have a particularly clear idea of this thing called "citizenship," especially in the Republic of America. I have it now, however. I do not know just how, but I expect it came unconsciously to me. I have had an example or two in recent months that has made me realize it. I wish we could teach these fellows who come over here what it is; I wish we could teach them to think, so that they would understand that we do not want to impose something upon them that we think is a lot better than they have to offer us. I do not like the idea of attempting to teach a Czecho-Slovak anything about the love of freedom, because he knew it before we did. I do not like the idea of trying to teach the beauties of art to an Italian, because he has it inherently in his blood—nor to a Frenchman either. I like to think that what we are to do is to take them by the hand and say, "Good friend, good brother, give me what you have brought, and I will give you all that we have, and we will make it a perfectly mutual thing between us two; not a thing in which I am doing you a favor, but a thing which, as between us, is perfectly mutual throughout; something from you, something for you; something for us both, neither of us losing by the giving, and each of us gaining by what we give to the other."

I am going to tell you the story of a boy, and it does not make any difference what his name was, for he might have come from Allen

Street or from the east end of Houston Street in New York, or he might have come from the Greek colony up in Sixth Avenue, or from Hester Street down among the Hebrews. It makes no particular difference, for all boys act just the same way. This boy, as a matter of fact, came from a farm up in the Connecticut Valley, just a farmer's boy, accustomed to living with the cows and the chickens, and his father and mother and sister. He had not any polish. They did not have polish on the farm, but he managed to get through the country high school, and at last he managed to find his way through the college examination; and I knew him because my son was there in college in the same freshman class. And this great big, tall, unformed, unfinished farmer boy was rejected by a fraternity of two who thought he was rough. By and by a fraternity there in the college, which was rather noted for the kind of men it took in, made up its mind that Tom, while rough, was perhaps a rough diamond, and that they would take him in; and they took him in. At the end of four years Tom graduated. He had done the best that the college could do, and he was a gentleman all through. The war broke out and Tom volunteered. He chose the Marine Corps, because he had heard that it was hard to get into. He got in. He served so well before he was transported to the other side that he rose from a private to sergeant, to second lieutenant, to first lieutenant; and then one night he came over to my house, a Sunday evening, where my good wife had gathered a group of our home boys from up in the country, who were all going over pretty soon and might never see each other again.

We had six or seven of them there, my boy among them, representing the Army and the Navy and the marines, and they had one last grand good Sunday night together—a good “feed,” as the boys said, you know—and they were sitting there talking together; and Tom, who was the largest of them all—and he weighed about 170 pounds, he was rather slight, he was 6 feet and several inches tall—he lay back in my big Morris chair and he said, “Oh, Mrs. Redfield, this is a great time to be alive, a great time to do a man's work in the world; Mrs. Redfield, I am so glad,” and as he went out of the door he took my wife by the hand again and he said, “Good-by, Mrs. Redfield, we are going to do a man's job—all of us.” Tom went over. He was a superman at Chateau Thierry, his commanding officer said. By that time he was a captain. He led his men into the fight there, and you will recall that in that struggle, out of 8,000 marines engaged, there were five thousand and some hundred casualties; and Tom lies there in a French grave to-day. What a beautiful story. What a beautiful thing. What a noble life. How well spent. How gloriously given. What an inspiration. It makes

no difference whether the name was Rozinsky, or Schmidt, or whatever you may choose to call it. They are all our boys; they all carried that wonderful spirit, "It is a great time to be alive; it is a great time to do a man's work in the world."

Secretary LANE. Now you are to have the pleasure of hearing one whom I shall presume to call "John Finley," and whom many of you know in various phases of his life. He is now the commissioner of education of the State of New York, and but a few weeks ago he was the representative of the United States in Palestine, and he walked from Beersheba to Dan, and was with Gen. Allenby when he captured the city of Damascus—the first man in Nazareth and the first of Americans in Americanization work.

MAKING A PERMANENT PENTECOST.

(Address of Dr. JOHN H. FINLEY,¹ president of the University of the State of New York.)

Secretary Lane has called you "crusaders." I am a pilgrim—a pilgrim goes before the crusader. I have twice been in the Holy Land. If I had the distinction to be laid in Westminster Abbey, I should be—perhaps it is conceited of me to have such a thought—but I should be laid with my legs crossed. I am much happier to be here [laughter] standing on my two feet, trembling though I am.

I am a pilgrim and I am the son of a pilgrim, not one who landed in Massachusetts but who came from Scotland by way of Ireland. If I shut my eyes, I can see him in a little lighted room out on the prairies—the only bit of light in a square mile of darkness—sitting and singing that old song—

I am but a pilgrim here;
I am a stranger.

For him there was one other country but America, and that was heaven.

I am glad to be here to-night, just for the opportunity of telling you the joy I have in being an American. I have been some distance away recently. On the 12th of February I was in the place where Abraham is said to have been born. It is recorded that he left that region in the year 1921 B. C. It was on the 12th of February, and I celebrated there the birthday of Abraham Lincoln, and I was very grateful to Father Abraham that he had migrated and made possible the Abraham of Lincoln's land.

¹ In order to complete the publication of proceedings immediately there was no opportunity for correction of this paper by the author.

But I am glad to be here to-night not only for that reason but because I am again within the range of the presence of our secretary, and again within his official range, the range of the Secretary of the Interior. We have been giving a great deal of attention lately to the exterior, but we have been doing that simply to protect the interior. The interior is, after all, the most important part of the world to us; and if I may say it in his presence he is, despite the fact that he was born outside, as we have been told, and is an immigrant, he is the best, to me, at any rate, the best representative of the interior of America.

It is only lately that I was out in that land where the tower of Babel was built up some distance at any rate, and must have stood there crumbling for many centuries. It was not far from Mount Ararat, where the ark rested. I was walking one day in that direction and I thought I saw Mount Ararat. I found later that I was mistaken. But there was the rainbow, and it stayed there for nearly an hour; just such a rainbow as Noah himself must have seen; only he was looking at it from the other side, and it must have been in the morning. Near there was Babel; and I have a particular interest in the tower of Babel, because there was the beginning of our problem of illiteracy. It was there that the confusion of tongues came among men. I suppose some of you may be familiar with that chapter which precedes the story of the confusion of tongues, though most people skip it. It is the genealogical chapter which tells, among other things, that there was one Eba. Eba had two sons, and one of these he named Peleg, because, in his day, the earth was divided; and I have imagined that boy saying to his father, "Father, why have you called me Peleg?" It is as if we would call a boy "The Revolutionary War" or "The Secession," or something of that sort; and then the father would say to him, "Well, at one time the whole world was of one tongue, one language; and then there were some men of an imperious mind, who moved out eastward and said, 'Let us make a name in the earth,' and so it is recorded, and so they began to build a tower that should reach to the skies, and they built it of brick and stone; and they used slime instead of mortar; and one day, as they were building, there came a confusion of tongues. They could not understand one another; and so they went away gesticulating and mumbling and jabbering and were dispersed over the earth."

There has come another division; not simply a division of tongues upon the earth, a division of purpose, a division of ideal; and I have imagined these little Pelegs—there are hundreds and thousands, aye, millions, of these little Pelegs that are looking up to us; not asking, perhaps, "Why do you call us Pelagians?" but asking "Why were we brought into this divided earth?" I have seen them all the way

from here to the place of the old tower of Babel. I have seen the fatherless children in France; I have seen the Belgians; I have seen the Serbians—for I got into the edge of what was left of Serbia—I have seen Armenians, and so all the way out. They have asked why they were brought into this divided earth. I wrote an answer to them, or, rather, to our own children; I do not know that it is worth while to read it, except that I think we should not forget. This is what I wrote to the children of my own State:

Children, here in America, where men and women of all tongues have come to speak again one tongue, our fathers established what we call a free Government, under which it was desired that all men should be not only free but of equal opportunity, so far as that could be given, a government under which every man might have his fair chance.

But over on the other side of the water, yet so near that the people could hear what was whispered here, there lived a nation whose leaders said, as did those of old on the Plain of Shinar who were divided: "Come, let us make a name!" And like that ancient people who, in their building, had brick for stone and slime for mortar, they thought to build a structure that should command the earth and reach the sky, using brick of their own synthetic making, and philosophic reasoning instead of God's eternal stone of right, and slime—the slime of hatred and stealth and misrepresentation—to hold these bricks together.

They broke their pledges to the weak; they laughed at the strong; they drowned the innocent in the sea; they butchered the innocent on land; they stained the air with murderous craft; they choked men with gas; they burned them with liquid fire; they poisoned wells and devastated whole villages, and did every savage thing that science could think of; they menaced that civilization which men have been trying since Christ's time to develop. Like Cain, they killed Abel because the fruits of his culture in the sun, beneath a sky wide enough for both, seemed more acceptable than theirs.

But that is past, and the question is now, What have we to do in this constructive day? There is the suggestion of an answer that came to me in that land out there. There was once a great crowd gathered in Jerusalem, and there were men there from all parts of the known world—men of every race, every creed, every color, every kind. They were gathered there in one place in Jerusalem, and suddenly there appeared above them tongues of fire—cloven tongues of fire—and it became possible for everyone of those men to understand the others, for it is recorded that they spoke in one language of the mighty works of God. That, as you know, was the time of the Pentacost. We have had our Pentacost, as our Secretary has told us, over in France. There have been the tongues of fire over those men, and they have understood one another, though their speech may have been different when they left this country.

The problem now is to make here a permanent Pentacost, and we must begin, of course, with a common language. I know, of course, that is not the sufficient thing, but we must begin. All the good or bad that gets done in this world is done by words. We have got to

begin with a common language. It is the outer moat that must be crossed. I appreciate that it is not simply the method that is the important thing, but I am very glad to bring a message to you tonight from my own State. You will remember that last year at your great conference—perhaps you do not remember, but I certainly do—that you made possible, by putting to that great conference the three bills that have been proposed in the New York Legislature—the Americanization bills. They were unanimously adopted by your body, and that action was responsible, I think, in large measure, for the passage of those three acts by the New York Legislature a week or two later. Yesterday I went to the governor's office to ask whether he had signed an appropriation bill of \$100,000 for carrying forward Americanization work in our State. We started a few years ago with \$2,500. Last year we had \$20,000, and this year we have \$36,000 in our department; and then this added appropriation bill was drawn, appropriating \$100,000.

I found that the bill had not been signed. I said, "I am going to Washington to-morrow. I expect to see Secretary Lane, in the presence of representatives from all parts of the United States, and I should like to announce that you have signed that bill." To-day I called Albany from New York on the telephone, called the governor's office, and asked if he had signed that bill. I am very happy to tell you that he has. I am happy that we are able to make that contribution to your great national program for making this land dear to all of us, as it is to you and to me.

Just before I went to Palestine some one gave me a letter written by an English Tommy to his wife. I carried it all the way out there and back. It ran as follows:

Aye, deary, when I comes home again—and that will be soon now, deary—the pastor can not say nithing to me about the Holy Land, but I will have somewhat to say to he. He only knows it from books and from the lantern slides and the like, while here am I walking in these holy places and knows 'em like, fighting for 'em, which you would be surprised to know where I am writing from. I will have something to say to the pastor, so will close. Your living husband.

When I came here I thought I should have something to say about the Holy Land. I know how Tommy felt when he was asked to speak, on his return, but I know this, too. I know that Tommy, when he came back, found that the Holy Land was not that land out there. It was the land where his wife and his children lived, and his friends. But whether Tommy found that out or not I have found out, sir. This is the Holy Land of the world, for the reasons that I have stated, partly, but for the further reason that here, above all other places in the world, the prophecies and the teachings which have made that for us the Holy Land have been realized.

I am proud to be an American. This is the Holy Land. The saddest picture that I ever saw, or one of the saddest pictures, was Eve out in that land from which I have come, in her old age, and I had never thought of Eve before as ever coming to be an old woman. She was riding along or being carried along the edge of the desert in a litter and she was pointing off in the distance and to Cain, who was walking at her side—this great giant—she was seemingly saying, "You see that little clump of trees over yonder? Well, that was Paradise." It is not a paradise out there now. That part of the world is looking to this part of the world; that old homestead of the human race. Here is the Holy Land.

I heard Pupin once tell about seeing an old pilgrim who had just come back, as I have, from the Holy Land; and this pilgrim was trying to describe, first, the weariness of the journey, and then the ecstasy, the joy of seeing, at last, the Holy City; and Pupin said to him, "I think I can understand, because I, too, have been to the Holy Land; I, too, have seen the Holy City, or a holy city," and that old pilgrim said, "Where was that?" He said, "In America." "Ah," said the old pilgrim, "but there are no holy places in America." "Yes," said Pupin, "there are several. At any rate I know of one." And it was that place which was mentioned by Secretary Redfield; it was Albany. There had lived a boy, and he was the son of an immigrant—one of the world's greatest scientists or physicists, Pupin. This is a land of holy places; this is the Holy Land; and they, out yonder, are looking to us. I wrote here a sentence from a letter that I had in my memory, from a Mufti, the head of a Moslem community in Jerusalem. He said: "No one can dispute the fact, known to God and confirmed by your noble history, oh! citizens of America, that out of compassion and charity He created you to do good to humanity."

But we cannot do good to humanity unless we realize here at home the ideals of humanity.

Secretary LANE. I know that you are all grateful to Secretary Redfield and Dr. Finley. Let me suggest this sentiment to you, in closing, that we carry on Americanization not as a social study, but as a social philosophy.

Good night.

FOURTH DAY

MAY 15, 1919.

The conference was called to order at 9.30 o'clock a. m.

Mr. BUTLER. The first paper on our program this morning is "Community Gatherings and Recreation." We have seen from our

previous papers how necessary it is to bring about a more friendly and more helpful and more neighborly feeling between the people of native birth and those of more recent foreign birth if we are to develop the real spirit of Americanization.

Probably there is no better way in which to bring about such a feeling than to bring people together on terms of equality with their interest in the same thing, to get them to sing together and to play together. One of the outstanding men in this country, who has an experience and wide knowledge of community organization and community gatherings and recreation, is our speaker this morning, Mr. Thomas Wood Stevens, of the Carnegie Institute of Technology, Pittsburgh, Pa.

COMMUNITY GATHERINGS AND RECREATION.

(Address of MR. THOMAS WOODS STEVENS, Carnegie Institute of Technology, Pittsburgh, Pa.)

My particular field of work has been pageantry and the organization of various dramatic festivals. I believe I can give more of interest on this particular problem by sticking closely to that field and speaking in rather a definite and technical way of means that may be employed through pageantry to assist the general purpose for which this meeting is gathered.

In considering the use of festivals and pageantry in Americanization, I take it that our basic idea is something like this—untraditional peoples, or peoples wrenched violently away from their traditions, are unlikely to make the most of the opportunity of America, unlikely to accept our language with respect or to see the best of our way of living. For a time, at least, the tradition the immigrant brings should be preserved to him; it is best preserved when he is given the opportunity to share it, to contribute it to the American community. Pageantry and festival is a most persuasive means of doing this, since it affords him a chance to tell his American neighbors the high points in his national record, and to win the respect of the community for the contribution he stands ready to make to its life. These recreational methods also afford occasions for the foreign born and the native to play together enthusiastically, and to play together in a good way to get together.

How best to achieve this getting together and the suppression of the idea of a foreign-born group in this form is a technical problem, and I can only approach it as it has actually come within my observation and experience as a worker in pageantry. My first view of it was in the work with the "World Adventurers" groups in the masque of St. Louis. There the participation went beyond the old plan

of a parade of the nations, but did not accomplish much in the way of special expression by the foreign groups. The scale of the performance as a whole and the argument of the masque itself prevented elaboration at this point. In another pageant of major scale, however, at Newark, N. J., in 1916, I had an opportunity to work it out in detail. At Newark we had a great industrial community, with many organized national societies, and it was only necessary to provide a dramatic motive for the introduction of their contributions. This was so arranged that the scenes played by the national groups were presented before the symbolic figure of Newark as an integral part of the dramatic argument, and each group was given the selection of his own material, which might be historical or symbolic, but which must be rigidly limited in point of time. The dignity and poetic character of the themes chosen would have been a surprise to me had I not between the production at St. Louis and the one at Newark had an opportunity to approach the question with a number of committees at Wilmerding and Duquesne, smaller industrial communities near Pittsburgh. The list of scenes chosen at Newark was an impressive one, as we had the dramatic participation of 10 different nationalities, each providing from 50 to 200 participants. But the work in the smaller communities seems to me more significant and more suggestive in a technical way, so I shall confine myself to reporting it.

Granting at once the value of participation by the foreign born in festivals common to the whole community, the question which usually rises is how to do it, how to shape the festival to this end. The first method that is tried everywhere is the kirmess or dance festival. Its limitations are obvious; it is only a first step at best. The sequence of dances makes a monotonous show from the standpoint of the public, and the foreign-born groups are almost always critical of each other's contribution. This had already been done in the communities on which I am reporting and could not be successfully repeated. The method to be followed in new work must be more frankly dramatic.

In each case the festival was of the whole community, the foreign-born groups only bearing their proportional share of it. This, I believe, is always the best procedure, for thus the tradition is contributed, not conserved apart.

The plan adopted in the Wilmerding pageant, and since followed at Duquesne, Newark, and many other places, was to go to the leaders of the various nationalities and propose their taking part on these terms: The group to be organized by its own committee; necessary expenses to be met by the central committee of the celebration; a definite limit of time given to the group in the performance; tech-

nical assistance to be rendered by the author and director as desired by the group committee; the group to choose its own theme or subject—in fact, to determine what should be said to the city on behalf of its Nation.

The question of language at once arises, and it is obvious that the chief speaking must be in English if the audience is to be held and the purposes of the celebration obtained. Pure pantomime is a difficult art and ill suited to the projection of political ideas, which are likely to form a part of the message. But pantomime must nevertheless be a large factor. Folk song and folk dance may enter, but should not dominate, the period of participation.

The most workable plan proved to be that of a pantomime, with a herald interpreting the situations to the audience. This device, in which there was no special dramatic novelty, gives a dignified and intelligent result. Personally I prefer, and believe the audience prefers, that the herald be obviously of the nationality of the group; a little patience on the part of the stage director achieves more results with the broken speech of the foreign born than with the careless diction of the second generation.

These herald's speeches prove to be a vital factor in the impressiveness of the pantomime. I have never, in following this plan, found a foreign-born group that suggested a trifling or uninteresting subject, and never one which did not wish its statement to the public to be idealistic and poetic in character. It is, of course, necessary that the director respect the wishes of the group at all points and offer friendly and whole-hearted cooperation. Usually I have had the entire substance of the herald's speech dictated to me and have always submitted it back in its English form for the criticism of the group.

Occasionally, the tendency to be too generous, to run over the time, appears. I once had a group which submitted its theme, but asked for two weeks in which to work it up independently. This was of course granted, and the group, of Czecho-Slovaks, returned at the end of the time with the statement that the subject had been changed. I pressed them for their reasons, and they admitted that the original scheme had grown in the hands of their committee into a whole show in itself—it now ran 1 hour and 40 minutes, and was an opera.

Most frequently, of course, the group chooses to present its most popular national hero, and, through him, something of the national idea. Polish groups, for example, will often give us Kosciuszko; Italians, Dante; Lithuanians, Wittold or Janosik; Ukrainians, Mazeppa; and, of course, the more familiar heroes of the more westerly European peoples are inevitable. The matter of such a contribution is indicated in the following herald's speech, the substance of

which was given me by a Polish committee, employees of the West-inghouse Airbrake works at Wilmerding:

THE POLISH HERALD.

Wilmerding, I speak for those of your people who are of Polish blood.
We bring you lowal greetings,
And from our homeland, thrice divided and bowed with war and tears,
We carry into your city, deep in our hearts,
Our deathless dream of freedom.
We bid you remember the nation that Poland has been,
So proud and quick to kindle,
So hard and bitter to divide,
And how now, like a beautiful queen dethroned, she weeps and takes no com-
fort of the years,
Lamenting her lost legions,
But we bring you not our tears but our dreams, and a hero,
A hero your land has also known.
We bring Kosciusko.

(A light appears on the opposite hill side, and in it are seen Washington and Kosciusko.)

Behold him, as we do, far off.
Because of the love of liberty in his heart
He offers himself to Washington, and takes at his hand a sword.
Remember, Wilmerding.

(Washington gives Kosciusko a sword, and the light vanishes.)
And now I would bid you look upon a place in our city of Cracow,
A public square, and on one side the great gray hall of the Cloth Market;
And the people passing, and among them the officers of their oppressors.

(The upper stage is lighted, and people of Cracow are seen; Russian officers pass, and the people shake their fists behind them.)
And now Kosciusko comes home, and the people gather around him,
And he speaks to them of freedom,
And our soldiers take him for their commander—
Brave men, but few, to face the armies of an empire.

(The Polish soldiers come on, saluting Kosciusko. After them comes a group of peasants, with scythes. These also Kosciusko welcomes.)

Now, Kosciusko takes into his army the peasants, the scythe men;
For, if Freedom is won, he knows it must be won by the blood of all, for the hope of all.

And he puts on the peasant's coat, that men may know he loves and leads his united countrymen.

And swears to them that he will never give up the thought of liberty,
And that he leads them for that holy cause alone.

(Kosciusko speaks to the crowd the oath of Cracow. The crowd cheers. The three bargemen enter, offering their barges; Kosciusko refuses their service regretfully.)

And, now, there come to him three bargemen to offer him their boats.
But he may not take them, for he must lead them away from the rivers.
And the bargemen, poor men though they be, give him instead of their boats
their little hoards of gold,
For the service of Poland. Poor men, but great of heart!

(Kosciusko takes the gold, which the barge men offer, and gives it to his officers, that he may have his arms free to embrace the givers. They cling to him, falling on their knees at his feet. He draws his sword and leads off his army.)

Into the night they march, and victory
Shines like a star before them, but not long—
Not long they hold the double foe at bay.
Down—down they go, and once again the land
Sinks in disaster. Kosciusko falls. Years pass,
And now a kinder heart beats on the Russian throne * * *
Behold, Czar Paul.
And to him comes, a prisoner, our Kosciusko.

(Czar Paul appears, and Kosciusko is brought before him. He commands that the prisoner's chains be taken off. He gives him a purse, and a chain from his neck. Then, he offers him a sword. Kosciusko refuses.)

And to the Czar he speaks those words your children know:
"I have no longer need for a sword,
Since I have no country to defend."

(The light on the upper stage disappears.)

And this, Wilmerding, we men of Polish blood hold firm,
This fire that burned in Kosciusko's veins,
This light of Freedom long denied, but here—
Here in your city—ours once more.

(The Polish herald salutes and withdraws.)

I have gone into some detail in the technical phase of this matter because I believe this sort of participation, excellent in its results when accomplished, often fails by a lack of understanding of the technical method or by a lack of appreciation of the value of the traditions which the foreign-born resident brings with him.

The usual reaction of such a production in an industrial town is an awakening of the American-born residents to something worth while in their midst. Not everyone will feel this. I remember an extreme instance, a member of the central committee of the Newark pageant, and an officer of a large trust company in the city, whose observation was to the effect that he "thought that Wop would never quit." Possibly the Italian episode was too long—I'm not sure. But the committeeman's remark represents a large factor in the public opinion which makes the problem of Americanization difficult.

Another difficulty arises from the fact that while the foreign born are accustomed to festivals, and take to them readily enough, we Americans do not so readily give ourselves to the play spirit. We must bestir ourselves to meet them halfway. We must, on our part, do some creative work in the presentation of our heroes, our ideals. And this is a work that is only just beginning. The pageant and festival movement has done something toward making a beginning; the community drama must meet with encouragement and serious study on the part of the nation's artists if it is to serve its turn.

Mr. BUTLER. This excellent insight into the value and the possibilities of pageantry for Americanization is open to discussion. Has anyone any light to seek or throw?

Mr. BORIS FINGERHOOD, of New York. I do not know with what enthusiasm this has been received, but I can see that the tendency of such a production as Mr. Stevens has described would not be to promote Americanization.

Our experience with the league of foreign-born citizens has been that the spectacles or productions of the pupils or the members of the classes should be more of an American nature—such chauvinistic spectacles as those are not likely to arouse any strong Americanization feeling. I do not mean to say that nationalistic feelings have to be eradicated, but such pageants are not very productive, and will not tend to bring out those emotions or those feelings that we are striving for and which we would like.

We have experimented with a certain nationality in producing English playlets, and it has been very entertaining to see the people who have not been accustomed to speaking English very frequently to study the rôles in English and make an effort to depict American life as described in those playlets. We have found it advisable that these spectacles or productions should not be dealt with, but that in these spectacles the foreign born should rather be left to themselves both as to the work itself and as to the attendance. I mean by that that on certain occasions we found that they felt rather out of place when native Americans came and were gazing at them as though they were some special kind of animal, while on those occasions when they were left entirely to themselves they have enjoyed it very fully, and it has kept them attached to the classes where they would be taught English in the cities, and places where they were employed; so much so, that in some neighborhoods in cities, while several evening schools and public schools had to close down because of lack of pupils, in these particular schools to which I have referred they had an attendance of 60 or 70 regularly.

Mr. BUTLER. I think Mr. Stevens made it plain that he did not believe in having meetings isolated but rather to bring together all the different classes and peoples.

Mr. A. W. FLATH, of Wilmerding. Mr. Stevens put on that pageant at Wilmerding sometime before I got to Wilmerding, but we have used that very spirit just last winter that was created by the pageant that he has described. We had made a motion picture of it at the time it was produced, and we have used that again and again at the request of the different societies who wished to see themselves in this play, and the thing that they showed us was that their aspirations, their ideals, and their love of freedom, liberty, and democracy was just as high as we Americans ever had, and that is one thing that this

one pageant brought out to us in Wilmerding. This pageant was not put on in any promiscuous way; it was put on with a celebration of the twenty-fifth anniversary of our town, and, of course, it took a considerable amount of money to put it on, and unless it is done thoroughly it is not worth being done. The only reason why affairs of this nature are not a success is because they are put on in an indifferent or half-hearted way. You have to engage experts in order to put them on right; that is the only way to do it right.

Mrs. L. C. BARNES, of New York. I just wanted to say that I think that work of this kind is very valuable in helping our American people to recognize the fact that our foreign-born neighbors do not acquire all their ideas of democracy and freedom from us, but in very many cases those ideals are their heritage from a time earlier than the birth of the United States of America, and they have come here imbued with those ideas and have come here with the hope of realizing them to a degree they are not able to realize them in their native land, and when once our people in general recognize that fact we shall have less of the air of condescension on the part of those of us who are the descendants of earlier immigrants toward those who are the later immigrants.

There should be a bond of union between them, our new Americans and us; that we have those common ideals as a common heritage, and in many cases those of the other nationalities are older than ours.

Mr. FREEMAN D. BOVARD, of Philadelphia. In some of our great festivals in San Francisco we have invited the Chinese to come in and present a pageant. These invitations they have accepted almost without exception. First of all, in their pageant they will come along with a dragon. Perhaps that dragon will be 300 or 500 feet long, borne by the Chinese, to illustrate perfectly how they celebrate the great national features of the Chinese people. Immediately following that will be a great American flag, borne by equally as many Chinese, and there we have sometimes 5,000 to 10,000 Chinese from all parts of California, in fact, during that great festival and thoroughly mingling the national ideals, and evidently with a preference for the American ideals.

Mr. GEORGE CHIERA, of Buffalo. I wish to say that among my own people we have always suffered from lonesomeness. Nobody ever seems to come to see us. We have schools and Sunday schools, and sometimes have some socials, but we have found a great deal of difficulty in trying to get a good American friend to come down for a good time with us. Sometimes, in an effort to get them, I have given out the word to everyone, but they are apt to forget it. If you can get them to come down and join with us in pageants or anything of that kind, for goodness sake have a pageant or anything that will get them down.

If I could find a better means than a pageant I would suggest using it. Use anything to get these people to mingle with the foreigners. We can not, in my opinion, be Americanized in any other way than that.

Secretary Lane says that the only way to make good Americans out of these foreigners is to establish contact with these foreigners. That is my idea of the best way. My idea is that the best way to accomplish that is to instill into the minds of the Americans that they must come down and mingle with us, and by this contact prove to us the value of full American citizenship.

Mrs. S. GEISMAR, of Cincinnati, Ohio. I have listened to the addresses that have been made here very seriously and closely, trying to get what I can from them, and I feel very rich in information from so doing. There have been during this entire session a great many women who have come here who have inquired concerning the working in Cincinnati of our American House. We feel that it has been an experiment that has not been tried in any other city in the United States. We have prided ourselves upon having the only American house—that is, I mean, in its technical sense an American House—where we are doing our work in Cincinnati. It is a house that had been occupied by this committee for about three years before it was thrown open. I am not going to give you a detailed description of it, but just at this point I want to say this, that it is the place where all the agencies in Cincinnati have cooperated. We have gathered there successfully every organization that has in any way touched the work of Americanization, from the school down.

Dr. Condon is our chairman; he is superintendent of schools. He used to have a private office there.

Now, it was my province to sit on that board as representative of all the women's organizations, to coordinate the work of all the women's organizations of any pretense in Cincinnati. It was a very hard thing to do, because every organization that had had anything to do with Americanization felt that it knew exactly what should be done. However, we did have a cooperative spirit, and this is what was done: I asked the privilege of these women's organizations in furnishing this house. The house was so remodeled at the expense of the war chest, and the women's organizations were given the privilege of furnishing this house. That was done not because we wanted each organization to furnish a room in this house but because we wanted the women's influence, of course, to be paramount in this work at the American House. The result has been phenomenal and exactly what we had hoped for. Each organization took a room at the American House and furnished it, and there are delegates from the organizations at this house always in attendance. For instance, the Catholic Women's Society—a very large organization in our

city—took a room, which was furnished beautifully. I am not going to give the details, but it is very lovely, furnished in green with a gray background; and that is where the women come and just sit in this Mothers' Room and talk over matters cordially with each other, meeting each other face to face at any time when they have the opportunity. They are always ready to meet there. Each organization has its representative. One organization, as one of the speakers has said, escorted the foreign-born women to dinners. It is interesting to see how some of the women will take the babies of the newcomer and sit with her at this table and discuss these interesting questions.

There is a great deal to be said for our work in Cincinnati. We feel that we have never failed to let our newcomer be escorted to whatever place to which she desires to go. We take them to the night schools, and take them to the naturalization courts, and all that sort of thing.

That is the situation at that institution in Cincinnati, and I would be very glad, indeed, to go into some of the details about this work with anyone who desires information upon the subject. We have in Cincinnati met the foreigners face to face, and we do feel that the women of the country have been omitted somewhat from these conferences, although they have undertaken the biggest share of this work.

MR. BUTLER. We are unfortunately on our next speaker's time. There are many phases of this subject to which this meeting might give much time and attention, such as the value of music, etc., and we might very well go into it, but, as I say, we are on the time of our next speaker, and we must proceed with our program.

MR. W. R. WARD, of Trenton, N. J. I wish to ask if there is anyone in the audience who has had experience with the block community club. I understand that it was tried in one of the western cities, St. Louis or farther west, and in New York—the Block Community Club. If such be the case, I should like to talk with them about it.

MR. BUTLER. If there is anyone in the audience who has information on that subject, I believe they will be glad to communicate with you.

The next subject upon our program was touched upon somewhat yesterday in the elimination of imposition and exploitation, and that is the matter of protection of the savings of our foreign-born citizens and the encouragement of thrift.

We are very fortunate to have a man present a paper this morning who is excellently qualified from long experience. Our speaker on this subject is Mr. C. C. Keenan, deputy appraiser of the port of New York, president of the Association of Credit Unions of New York, New York City.

THRIFT, AND THE PROTECTION OF SAVINGS.

(Address of Mr. C. C. KEENAN, deputy appraiser of the port of New York.¹)

In the years that are before us, following in the wake of the Great War, many problems will confront the American people and they are bound to have an effect upon molding American character which no one at this time can properly estimate. The record of accomplishments which America presents to the world from the day of our entry into the World War until the present time is one which brings confusion to prophets not only of other lands but to many of our own land.

It has been the practice, even from the foundation of this Republic, to measure America and her national capacity by existing standards, and this practice prevailed during the early months of our participation in this war. We have demonstrated, however, beyond any question of doubt that America must not be measured by any known standards, for she unquestionably sets her own standard. It is with this knowledge, therefore, that we are approaching the solution of problems that arise during the reconstruction period of the next 10 or 15 years.

There is perhaps no phase of American character which demands closer attention at this time than its tendency to extravagance. This extravagance does not necessarily mean the lavish expenditure of money, but is rather directed to needless expenditure of natural resources, the material resources which are the natural gifts of Providence and with which America is so abundantly supplied. The conclusion of the great World War has left us victors upon the field of battle. It has left us a Nation of 100,000,000 people, the most prosperous upon earth, and the strongest financially. It has left us, however, with an obligation which we can not, in justice to humanity, ignore or pass over, and that obligation is to feed and to clothe a practically starving and naked world.

For the next 15 years, at least, the American people must reckon with this obligation in all their calculations. It would, therefore, seem that steps should be taken to inform the American people in no mistaken terms just what this obligation is, what it means, and how it may best be carried out.

The first consideration must be one of thrift, and it must be taught to the American people from an economic standpoint rather than from a money standpoint. A clear line of demarcation must be drawn between the spendthrift and the wastrel. There never was, in the history of this Nation, and there perhaps never will be again, a bigger or better opportunity to take advantage of for the teaching

¹ In order to complete the publication of proceedings immediately there was no opportunity for the correction of this paper by the author.

of national thrift, coupled with the urgent necessity therefor, than the present time. There is always a large class of people, and this class has been alarmingly increased during the past year or two, who, during an era of high prices, are unable to see any other reasons for these high prices than the determination of some of their fellow citizens to profiteer, and they see no cure for this situation other than governmental intervention in the regulation of prices. It must be clearly borne in mind that there is a close kindship between high prices on the one hand and scarcity or difficulty in procuring things that we need on the other. It must also be borne in mind that the law of supply and demand is inexorable and automatic in its operation, and it seems to me that the greatest function that this Government can perform for some years to come is to teach the American public that legislation is not the only or the real cure for economic evils, but that right living alone is the only thing that may bring about a cessation of these evils. It may be profitable, therefore, to consider the difference between the spendthrift and the wastrel and to make this the foundation of a structure of political economy.

The spendthrift may dissipate his means without necessarily being a wastrel. The wastrel, however, is not only a spendthrift but a vandal, and usually ignorant of the serious effects which his actions have not alone upon himself but upon the entire community. If the citizenship of this Nation can be made to realize that thrift in the use of the physical resources of this country is even of greater importance than the saving of money, a great step forward shall have been taken. They will soon realize that the exercise of this thrift will beget the habit of money saving, and before long it will be apparent to them, as it must be to any well-thinking person, that these two characteristics—thrift and money saving combined—are the forerunners of national prosperity.

During the war the experience of many who were engaged in the management of the War Savings campaign was that the public generally did not take kindly to the purchase of War Savings and Thrift Stamps. Indeed, as a money-raising proposition, the War Savings campaign may truthfully be said to have been a failure, but some value has accrued from the energies directed during this campaign toward the organization of War Savings societies.

This value may be made a permanent fixture in American life if the several hundred thousand War Savings societies which were organized during the war are revived and membership in them made attractive from an economic standpoint rather than from an investment standpoint. The mere purchase of stamps, however, must be subordinate to the practical teaching of thrift. To do this it seems to me will require a permanent Government organization having the necessary funds to maintain itself, whether appropriated by

the Government or contributed by private enterprise. Such an organization would then be able to carry on a vigorous, intelligent, and personal propaganda in all parts of the country, which would not fail, in a very short time, to make itself felt in the daily life of the people. The slogan of such an organization should be thrift and conservation; its object should be to teach the rising generation of young America that its first obligation to the future greatness of the Nation is the conservation of the material resources of the country. This may be done and should be done, of course, without any attempt to inoculate the young man with the germ of parsimony. I believe it will be found that the interest of the humbler classes will be enlisted through a teaching campaign which has for its object the desire to show them how to save 5 cents' worth of material when that same interest would be found woefully lacking and those same people would be found unresponsive where the attempt was made to tell them how to save 5 cents in money. The interest of the farmer can not fail to be enlisted in any movement that would show him how to produce two grains of wheat where formerly one grain was produced, and the interest of the city man will be enlisted in any attempt that will show him how one pair of shoes may be made to do the service which formerly required two pairs.

The two foregoing examples, out of innumerable others that may be mentioned, as the aim for such propaganda are, of course, not intended to be literally and completely true, but are merely stated as a goal toward which to direct thrift propaganda. If the results fall short of complete accomplishment anywhere along the line, it will be sufficient to warrant any efforts that are directed toward the goal in view.

Right here there is a grave question whether the foreign-born element of our population are in greater need of this propaganda than our native born. Personally, I believe that the foreign-born element in the population of this country are more likely to present an exposition of the practice of thrift in their daily living than are the native-born element of our citizenship. So a movement of this kind need not confine itself to any particular element in the population of the country, but should be broad and universal in its character, calculated to reach people of all classes, the wealthy and the middle class no less than the poorer classes, for thrift directs itself rather toward conservation than it does toward the saving of mere money. With the proper understanding of thrift, there will naturally follow the saving of money, and the proper protection of these savings is a matter which should receive the serious consideration of the Federal authorities.

The people in foreign countries generally look upon a bank as a Government institution, which accounts for the practice so prevalent

among them of patronizing private banking institutions after they come to this country. An enterprising foreign citizen, who has reached a certain stage of prosperity in America, will frequently open a bank, over the door of which he will place the legend "State Bank," "Public Bank," "People's Bank," or some other similar name which I am not prepared to say is done with deliberate attempt to delude the public into the belief that it is an institution under direct Government control, but it nevertheless accomplishes that very purpose in many instances.

I believe that, aside from our well-known savings institutions in this country, the very best plan to protect the savings of the public is to encourage one of the many forms of cooperative banking. Co-operative banking has been in operation in the various countries of Europe for a great many years, and most of the immigrants from Europe to this country are familiar with it. It, however, is a comparatively new idea in America, but I believe, with proper safeguards surrounding it and proper encouragement by the Government authorities, cooperative banking admits of a development in America which can not fail to be of inestimable value to our citizenship, whether of native or of foreign birth.

For this purpose I submit a plan of cooperative banking which was introduced into the State of New York a few years ago by the enactment of what is known as the Credit Union Law. Under that law a credit union may be organized in the State of New York upon the application of a number of citizens to the New York State banking department for a charter as a credit union. Such application is made the subject of a thorough investigation. The personnel of those who sign it is investigated by the State banking department as to their character, integrity, and ability to conduct properly the business of a credit union. If satisfactory evidence follows this investigation, a charter is granted.

The membership in a credit union, of course, must be of two kinds—first, there is necessarily the investor, but in order that the investor may reap some benefit from his investment there must be also the borrower. In fact, in some credit unions which have been organized under the laws of the State of New York, it has been made a condition precedent to membership that the applicant for membership must be a borrower as well as an investor. Shares are sold in the same manner as in stock companies. The value of them, however, is regulated by law not to exceed \$25 per share. Shares should be sold in blocks of convenient size to permit the applicants for membership—and necessarily the purchaser of shares—to pay for those shares making up the entire amount of their subscription in the period of 12 months by installment payments of weekly or

monthly terms. This plan, as may readily be seen, will tend to encourage systematic investment and savings, and at the end of the period of one year the applicant is the owner of his complete block of shares and may continue, during the next year, upon a reapplication for another block, to keep up his systematic investment week after week and month after month.

There is probably no man who has, at some period in his life, not felt the necessity for money which he did not himself have and which he was unable to borrow because perhaps he had not sufficient security to give. The credit union is designed to meet exactly this type of citizen. The borrower of funds of the credit union is, of course, borrowing his own money, to the extent at least that he is the owner of paid-up shares in that credit union.

A credit committee, elected at the annual meeting, passes upon all applications for loans, and experience has found that it is really necessary to require no other security than the note of the member, signed by one, two, three, four, or more members of the credit union. They are borrowing their own funds and they will serve as a collection agency for the faithful refunding of the money borrowed by the person whose note they are signing.

The interest permitted by law for these credit unions in the State of New York is up to 1 per cent per month. This seems an exorbitant rate of interest, but you must realize that if you borrow money and pay 1 per cent per month interest on it you are enhancing the earning capacity of the shares which you already own in that credit union. So that the experience has been in most of the credit unions that are properly conducted that an 8 per cent dividend is generally paid after 25 per cent of the savings have been set aside, as required by law, into a guaranteed fund, and annually 25 per cent of the earnings must be paid in that guaranteed fund until that fund reaches an amount equal to the outstanding capital, the outstanding capital being the shares that are fully paid up.

In this way cooperation among those who are interested in some activity permits them to not only indulge in periodic discussion of that activity or that interest, but it permits them to finance this, and this credit union is the natural outlet for the practice of thrift, in the community because the moment thrift is in general practice it will beget money saving, and money saving will make a person think of an investment, and the credit union, coupled with the thrift propaganda, will both combine to form a cooperative organization that I believe will flourish throughout this country if it be given the right sort of Government encouragement and supervision.

A great deal more may be said about this cooperative banking, but I believe I have already exceeded the time allotted me, and if I have overlooked anything in the way of a practical introduction of the

working of the credit union I shall be glad to answer any questions that may be put to me.

I want to thank you for your very kind courtesy and interest.

Mr. BUTLER. The matter of thrift in its relation to the foreign born and the protection of their savings is open for discussion, bearing in mind the three minute rule.

Mr. SHULTZ, of Detroit, Mich. I should like to have the speaker explain to me one thing that has somewhat worried me, and that is regarding remittances sent abroad by the aliens of our country. I would like to know what—in the mining towns of Pennsylvania, where the alien populations probably dominate—what percentage of the savings of those men are sent abroad, and if that is not an evil to our country, and if that is not something that we ought to try to prevent?

Mr. KEENAN. I have not the figures. I suppose the figures might be obtained from some of our various banking departments. But, as an elemental proposition, to discourage the sending of money by aliens in this country to their own people abroad, I do not believe would be a good thing. I believe the foreign-born element who have come to this country and who have worked their finger bones out and have sent that money back to bring to this country the families they have left behind them are well worthy of encouragement in the future.

Mr. CHIERA. In continuation I would like to say that I have heard it said several times, "You foreigners come to America, you work, and send your money abroad." Suppose you had a mother 70 years old in Italy who could not pass Ellis Island and come to this country, would you let her starve to death? That is a question to be taken into consideration. I thank very much our last speaker for what he has said in regard to the foreigners. They are thrifty. An Italian laborer, for instance, in normal times would earn from \$1.50 to \$1.75 a day. Usually he will tell you he has no children—that means he has at least 7, or from 7 to 12. In spite of his small pay he is able to live and save some money. Of course to the American it seems a very peculiar thing to be able to save money on such small pay, but he has to save, otherwise he would starve during the dull times. No one would take care of him. Then we find that they do not like the Italians to send their money, for instance, to Europe. They say that the Italian saves by living in dirty and unclean quarters; that they live in dirt simply because they are trying to save expense and send money home.

Now, brothers, do not believe that. No person under the sun would rather live in dirt if he could live in a clean home; and if that is not so, and they live in dirt, it is because of their ignorance of the new conditions. And there you are again. I think that we

ought to teach them cleanliness instead of calling them "dirty Italians." We ought to teach them to live cleaner.

Mr. BUTLER. That matter comes up under our next paper.

Mr. CARL K. GIESSE, of Cleveland, Ohio. I am very glad to hear the plan of the credit union bank. We are up against a large problem in Cleveland of the thrift and saving of our foreign born. The greatest trouble is that most of our foreign-born employees in our plant, as well as in other plants, take their savings and take them to foreign banks, such as the bank the speaker has described, with different kinds of names above the door to delude the people into coming to his bank. There is where he meets his countryman, the man who gives him a glad handshake, but under what pretense? Under the pretense that he wants to help him, and then turns around and takes his money and puts it in his bank, and instead of paying 4 per cent interest he exacts 2 per cent interest from the foreign-born man for the privilege of keeping the money in the bank.

Now, that is the problem we are up against, and the only way I believe we can urge the foreign-born man to bring his money to a reliable bank is to inaugurate and organize such a plan as the co-operative bank of the best class of foreign-born citizens of America, and of the rich class—the real true American citizen of foreign birth—in conjunction with our American banking institutions under the supervision of a Federal or State bank.

Mr. PFLAUM, of Chicago, Ill. It has been my privilege during the past year, or, rather, since December of 1917, to act as manager of the foreign-language division of the War Savings division for Illinois, and we have had an experience in Illinois which I believe would apply to every State in the Union, and that is to speak and preach thrift and Americanization to the foreign born. It is not necessary to organize, in my estimation, anything that is already in existence. The War Savings movement, I believe, is the only place where a foreigner or a native born can place his savings under the protection of the United States Government and receive in return an interest better than is paid by any banking institution in the large cities. In Chicago we have organized among foreign born between two and three thousand War Savings societies that are in existence to-day, and we do not only sell them the idea of value of thrift, but we sell them education in Americanization. We send speakers to all the factories and churches and other places where foreign people congregate. I can attest to the value of the War Savings movement up to the present time.

It seems to me it should be taken into consideration as an economic movement in which every social worker should be interested. It seems to me that if the larger percentage of the people who are gathered here would take into consideration the value of the War

Savings movement to the community in which they live, that the War Savings movement will not only be a good movement for the United States Government in the raising of money, but it will be a great adjunct in the Americanization of the foreigner.

Mr. H. P. FAIRCHILD, of New York City. I want to say just a word more, with reference to the immigrants sending money abroad. It seems to me it would be a mistake to leave that question as if the sole justification for that practice were the sentimental one, which was brought out by the speaker in answer to a question raised. As sound as that is, we are not ready to accept the social phenomena that would justify the practice merely upon the sentimental basis, however sound that may be. In this case, however, there is also the firm, economic justification for our readily accepting the practice of foreigners in sending their money abroad. This money can only go over in one of two ways—either it goes over in the form of gold or goes in the form of credits, which are ultimately paid by export of goods from this country. Our feeling about the undesirability of the foreigners sending their savings abroad is nothing but a relic of the old mercantile notion that it was a desirable thing for the United States to pile up gold within its own borders, which is, of course, thoroughly discredited by modern economic thinkers.

When the foreigner sends his money abroad he either tends to reduce the supply of gold in this country, which in itself is an advantage, inasmuch as it tends to keep the price level from rising, or else he establishes credits in foreign countries, which results in the increase of exports of goods from our own country, and either one of those things is an advantage. I think it would be of benefit to us, in meeting this very common argument, if we can recognize that it is not only sentimentally and morally sound and just, but it also rests on a perfectly stable economic foundation.

Mr. BERKEY. A word more might be said to emphasize the teaching of thrift in the public schools. The Thrift Stamp campaign was started as a war measure and a patriotic duty; it may now be carried forward as the concrete basis for education in thrift and conservation in times of peace, not merely for the foreign born, but for all Americans as well.

Every public school in Pittsburgh was organized during the war as a savings institution through the direct sale of war stamps and certificates. It is still so organized, but in a more positive way, for the teaching of a necessary American virtue. A course in thrift has been prepared by a National War Savings Board, and this is used in every school in the city of Pittsburgh as the basis of regular and systematic instruction, using the sale of Thrift Stamps as an incident or practical illustration of such teaching.

It does more. The foreign born, parents and children, are taught how and where to invest their money safely and profitably, without the risk of local banks, conscienceless profiteers, or unprincipled fellow countrymen. Thrift instruction is therefore a duty on the part of the Government, and the public schools are the legitimate and natural places for teaching it thoroughly and well.

Mr. BUTLER. Mr. Berkey, who prepared those lessons in thrift?

Mr. BERKEY. They were prepared through a joint committee representing the national board and superintendents of schools. They are worked out as part of the instructions.

Mr. BUTLER. Are they printed in primer or lesson form?

Mr. BERKEY. They have been put in permanent lesson form and circular form and sent out to all teachers and principals, and in that way is made part of the work.

A VOICE. How are they obtainable? Are any copies obtainable?

Mr. BERKEY. The matter is in process of formulation. We have had organizations for thrift work in all the schools, but the printed formula of the reports has not as yet been fully worked out.

Miss THERESA DACEY, of Boston. I would like to make a contribution with respect to the success of this work in the Boston school. We have also organized in the Boston schools thrift and savings clubs, but it is purely voluntary on the part of the children in the several districts, and I would like to say that in the districts where the children are of non-English-speaking parents, that the success of this campaign is far greater than the success in districts where we have the purely native-born and English-speaking children. So I would like to lay stress on the importance of having this thrift campaign directed mostly to the native-born and English-speaking children of our public schools. I think that in the report of the superintendents you will find a reference to this great work in the schools of the city.

Mr. ROY G. BLAKEY, of the Treasury Department, Washington. I did not catch all the speaker over here said, and I may repeat a little of what he said, but I think not, and that is that the national headquarters of the War Savings Division has worked out a course of study for the school through the grades, and that has been distributed to the Federal Reserve savings directors throughout the Nation, and they perhaps have distributed them to a certain extent, I do not know just how much. So they may be obtained through the directors of the savings organizations of the local State director or the county director. These studies in thrift from the various grades, from the first up, have already been distributed.

Mr. BUTLER. To those of you who care to investigate further the matter of cooperative savings, Mr. Keenan says you may write him at this address and he will be glad to send you the material in regard to it. As he has told you, New York has made this possible by law,

and possibly other States have acted similarly. The address is, "Mr. C. C. Keenan, 641 Washington Street, New York City."

Mr. STONE, of Erie, Pa. Would it not be possible and advisable to suggest to the national educational association, or in some way to seek from them a national cooperation to learn whether that which has been done in some of the schools in teaching thrift can not be done throughout the entire United States, as I believe that would then clinch this thing—if we believe in having thrift taught—clinch it by getting the cooperation of the national educational association. We might also get the State association to do that too.

Mr. BUTLER. Your point is that whenever a method is worked out that is satisfactory and resultful in one city, that other cities should be immediately advised of it?

Mr. STONE. Yes, sir.

Mr. BUTLER. I have just noticed in our audience the United States director of this thrift movement, and I am sure that some of these suggestions that you are making will bear fruit.

Mr. STONE. May I add a word that the United States Educational Association has been cooperating to some extent in the matter of doing what I have suggested?

Mr. B. G. LEWIS, of New Jersey. I think there is one point with respect to the foreign-born thrift movement that should be suggested, and that is, in the first place, that many of the foreign born have been so taxed in the countries from which they came that they come to this country feeling that there is very little use in trying to save money, because it goes out in the form of taxes and otherwise. They can, therefore, not only utilize our thrift movement and overcome that idea, but also, through the payment of taxes in this country, show them that they can achieve citizenship at the same time they are saving money.

My experience has shown that of all people the Russian Jewish immigrant and the Roumanian Jewish immigrant has lost more of that old sense of thrift than almost any other of our foreign-born element. I believe the reason is that, as they have stated time and again, What is the use of saving money if the Government takes it all?

Mr. BUTLER. The time has expired for the discussion of this subject. We will move on to the next subject on the program, "Improving Housing and Sanitation Conditions."

We have been studying education and how to get our immigrants improved in mind, and now we have the subject of improving their bodily environment. There is very little use in training their minds if we leave their bodies in conditions that are un-American in their housing and sanitary aspects. Many, many times, as the speakers

have pointed out, they live in circumstances that are distasteful to them, but over which they have very little control.

The man who is to speak upon that proposition this morning is a man of national reputation on that subject, Mr. John Ihlder.

IMPROVING HOUSING AND SANITATION CONDITIONS OF THE FOREIGN BORN.

(Address of Mr. JOHN IHLDER, secretary Philadelphia Housing Association.)

Mr. Chairman, we housing workers approach this matter of Americanization from perhaps a little different angle from either of the two speakers who have preceded me, and consequently what they have said raises questions. For instance, the first speaker, in telling of pageants and speaking so enthusiastically of the way in which groups of our alien born delight in pageantry as a means of telling the story of their national life and their national aspirations seemed to me, as a housing worker, to be properly questioned by the leader of the discussion. That is, while pagantry that leads thoughts back to the lands of their fathers is good so far as we of native birth are concerned, because it makes us realize that those people have something of value to contribute, and while it is of value as showing one group among them what another has to contribute that is of value, is there not danger that we shall be too easily satisfied and take the easier way, the way that meets with the least resistance from the alien groups? Is there not danger that we shall content ourselves with pageantry that does not Americanize those who take part and who compose the greater part of the audience; and because of this content fail to do the hard things necessary to make the aliens visualize clearly what they expect America to be to them—not the land of their fathers, but the land of their children is what we want them to think most about.

So in regard to thrift, the lady from Boston spoke of the difference between the children of alien birth and the children of American birth. Is this matter of thrift something that we should urge upon our alien children, or is it a thing of value chiefly to us of native birth? From the housing point of view the trouble is the undue thrift of certain alien elements.

There is a one-time popular song which we used to inform those whom it might concern that "We don't know where we're going, but we're on our way." As this song was written before we had begun seriously to consider how we were going to shape the American of the future, its author probably did not have Americanization definitely in mind. Yet he hit us Americanizers off fairly well. Even to-day when we talk so much about Americanization we are very

sketchy in our descriptions of the product we hope for. This may be due to modesty, for it is possible that each of us in the bottom of his heart believes the future American should be made in his—or her—own image. If so, we can at least plead that we are not original. Even if we go beyond the personal and foresee our future American as the facsimile of a Boston brahman or a Kentucky colonel, our vision is not greater than that of our barbarian ancestors or of such contemporary ancestors as the primitive Sakai of the Malay Peninsula who reserve for themselves the word “man” and apply to all others the strangely familiar word “gob.”

Or, it may be, our reticence is due to another cause. We look about us at the full-fledged Americans of our home communities, ourselves among them, and subconsciously, at any rate, decide that we do not wish the Americanized alien to be an exact replica of these. And fearing to hurt their feelings or our own we refrain from putting our half-formed thoughts into words. We are acutely conscious that something must be done to bring these growing colonies of aliens into touch with American life, to make them feel the thrill of American patriotism. We therefore have determined to do something and that something we call Americanization.

But, though it is difficult for us as yet to picture definitely what we wish to produce, to visualize the composite American of the future, it is necessary that we formulate some idea, set before ourselves some fairly tangible objective, so that our efforts may be effective. Can we not then take as this objective the creation of a homogeneous people? This leaves out all questions of round heads or long heads, of the predominance of blue eyes or brown. Such things we can—and must—leave to heredity and the working out of the Mendelian or some later theory. Such a homogeneous people would *not* mean a people all of one mind, responsive in equal degree to the same stimuli, and therefore essentially unprogressive, intolerant, and subject to vast mob passions that devastate. On the contrary, such a homogeneous people, assured of a basic unity, would be freer in thought—more tolerant. Its standard of performance, I believe, would be higher than in these days when we expect little of the “gobs” in our midst, but its hospitality to new methods would be increased when the word “un-American” no longer serves to damn many a promising proposal.

There are native Americans who view without enthusiasm the creation of such a homogeneous people, who see in the continued existence of alien colonies a contribution to American life, which is thus brought into close propinquity with foreign thought and picturesque customs. One advocate of things as they are told me with enthusiasm of a young Italian physician, born in America of immigrant parents, educated in a school where the language was Italia

who completed his education in an Italian university, and then returned to this country as an exponent of Italian culture. I failed to share his enthusiasm. I saw that exponent of Italian culture practicing among Italians, working powerfully if not consciously to keep alive among his patients a spirit of separatism, a sense of allegiance to the land of their fathers, which prevented their giving full-hearted allegiance to the land of their children.

Yet none of us would wish that the immigrant or the descendant of immigrants—which includes all of us—should fail in pride of ancestry. With that would go loss of self-respect. Whatever the people or the peoples from which our fathers came, they have something to contribute to the greater, richer American life of the future. And that contribution we want, whether it be the German Christmas tree and the sentiment that surrounds it or the Italian love of gaiety and color. The grandson of the Italian immigrant, born and bred in an American environment, may well go to Italy for his Ph. D. or his M. D. and, returning, to live and practice among Americans of other ancestries, being something of real value to his countrymen. For in that day of homogeneous people he will come as an American, and the rest of us, barriers down, will be in a position to receive and assimilate what he has to give.

It is impossible to estimate to-day the vast amount of our loss due to present barriers between the native born and the alien, between the different groups of aliens. Propinquity we have, as the enthusiast for Italian culture pointed out, but propinquity with what amounts almost to a deadline between those who touch elbows. Of what goes on across that dead line we are almost as ignorant as if it went on in Russia or Serbia or Belgium. Rumors reach us, as they do from Europe in spite of the censorship, but rumors often quite as distorted. In the South, white people speak of the "Negro silence." In our industrial cities there is as great an "alien silence." And because of this ignorance of ours we tend to group these people in large masses and to ascribe to each member of a group those characteristics which we have been pleased to ascribe to the group as a whole. With such a grouping established we are constantly ready to believe ill of those concerning whom we know so little. The fault of an individual becomes a fault of "his" people. The unreliability of some Poles causes us to believe all Poles unreliable; the Italian acceptance of overcrowded dwellings causes us to accept statements that all Italians prefer to live in overflowing tenements. Then, when a crisis came, a time of emotional strain, resentment blazes out against a whole group, innocent with guilty. And in response comes resentment for injustice. That the injustice was unintentional, based merely on lack of understanding, does not

lessen the emotion on one side or the other. And so, as our alien colonies grow until they are large enough to form self-contained groups, whose members may live all their social and culture life inside the group, going outside only to labor in factory or mine for the means that keep their real life going, that make possible the dream of some day returning home, we are forming within our American communities other communities alien to us, not alone in speech and custom, but in aspiration for the future. It came as a shock to us to learn that the leaders of the Russian revolution were for a time our guests. It is a shock to us now to learn that thousands of Europeans who have lived among us during the war, whose brothers and sons fought in France under our flag, have not learned during those years of stress to love the land of their adoption, but are clamoring for passage back to the ruined and devastated lands of their birth. We have failed to Americanize them at a time when Americanization should have proceeded most rapidly.

Those who drafted to-day's program ask, "Can we Americanize the spirits of our foreign born without Americanizing their environments?" To one who approaches the question from the housing point of view, who assumes that Americanizing means producing a homogeneous people, the answer must be an unequivocal "No." In environment the determining factor, both directly and indirectly, is the home. And in the home the spiritual elements are constantly influenced by material form and character. It is a fact that in the spiritual sense a true home may be found in the dingiest tenement of a city's most neglected slum, while the most beautiful dwelling shelters a family that has no home at all. But it is also a fact that the home spirit is maintained with increasing difficulty in an unfit dwelling, that nothing else so strengthens and fosters it as a dwelling that symbolizes all that is good in family life. So, since we of native birth still have the power to determine the form and character of the dwellings in which our aliens live, this power gives us our readiest means of Americanization. Surely it needs no argument to convince those who have toured our Little Italies, whether these take the form of crowded six-story tenement houses in New York, or equally crowded but more inflammable and more unsanitary wooden three-deckers in a New England manufacturing town, or shanty villages built of odds and ends on the outskirts of an interior city, to convince them that people whose only experience of what America has to offer is there contained, are not likely to be Americanized in spirit.

Even if our tours of these foreign lands at home have been merely in search of the picturesque, some question must have arisen in our minds as to the future of the children born and reared in such en-

vironment. Are they mere birds of passage, destined to become citizens of a country beyond the sea as soon as their parents by hard work and mean living have scraped together enough to pay, in their own eyes, for the best years of their lives! Or are they to remain here and become, in name at least, Americans, native born, but knowing America only as a land of sordid squalor, of hardship, of covert if not open hostility on the part not alone of strangers who speak English and occupy most of the desirable places in the sun, but also of other strangers of other tongues who seek to jostle them out of such scraps of sunshine as they get. Surely we can not really expect that these children will become as "good" and loyal Americans as we have assumed they would. Surely we must realize that such an environment will produce an attenuated if not a divided allegiance and that in it will be perpetuated group animosities against the solid ranks of group competitors.

So clearly is this feeling of group against group realized by those who see a chance to profit by it that in some of our industrial towns where the operatives are drawn from many nationalities not more than 15 per cent from any one nation are employed in a mill. In this way the danger of combination and strikes is minimized—temporarily. But the managers of these mills, consciously or unconsciously, are aiding in Americanization, for when the crisis comes, as it has come to-day in one such town, the heart of struggle fuses even antagonistic races into one all-embracing group. And so we take one step, though it is a stumbling and uncertain one, toward the making of a homogeneous people.

If some of our industrial leaders see a temporary advantage to themselves in mixing alien groups, we see a permanent advantage to the aliens and to America. Because of this permanent advantage we would pursue a similar policy in housing, despite temporary disadvantages and difficulties. As a beginning, we would set a standard for housing, an American standard. To us there is no force in the argument that certain people prefer to live in tenement houses; that they are lonesome if not huddled in stifling rooms; that they feel bereft when the garbage is removed; that they are uncomfortable and unhappy when clean. We may admit there is the grain of truth in this that makes the argument plausible. Yet we try to remember one small boy of our acquaintance who did not prefer a mud puddle to a wash basin, and we are persuaded that preference is not always a sure guide.

This American standard for housing we consider an essential in Americanization, for there is no one thing that sets a family or a group apart as surely and as irrevocably as living in a dwelling which public opinion in the community holds in contempt. This

public opinion is not based upon costliness. A small cottage is an object of admiration if it is clean and airy and attractive. It is not based upon peculiarities, unless these offend. The grape vines that adorn the Italian truck gardener's farmhouse in Rhode Island and distinguish it from the house of the Anglo-Saxon attract. It is the squalid, overflowing tenement in Providence that the native Rhode Islander means when he decries Italian housing. It is this tenement that gives the first impression which prevents more intimate acquaintance, which prevents the casual social intercourse of human neighborliness and drives the native American of other stocks before it as it advances up one street and down another.

Until we can throw down this barrier of a repellant first impression we shall not go far in mingling with our alien fellow townsmen. And until we mingle with them, visit them not as sociologists or as social workers, but as neighbors, we shall never get to know them nor they us. Until that time they will continue to be Italians or Poles or Portuguese in America. But once this barrier of a first unfavorable impression is down we believe that a peaceful penetration will begin. Other barriers—a foreign tongue, strange customs—are slight compared with that of a lower and, in our opinion, degraded standard of living.

This barrier is one we can remove when we will, though we shall have to overcome the antagonism of those who profit by the present arrangement, both native born and alien born. The slum landlord is an international institution. He is in partnership with the American bank and with the alien bank. He and they, finding profit in things as they are, with the conservatism of capital, oppose all change.

The change can be brought about in two ways: First, by the enforcement of law requiring not only the proper design and construction of all dwellings but their proper maintenance. This method is essential, for by no other means can every dwelling be reached, and the minimum American standards applied to all. This method means, however, a new Americanism on the part of the native born. It means efficient government, it means sewer and water main extension into parts of our cities and towns now neglected, and the enforcement of house connection with sewers and mains; it means regular and frequent collection of garbage and rubbish. If many of the un-Americanized among us live as they do, it is because those most sure of their Americanism fail in their duties as citizens.

The enforcement of housing and sanitary laws would in themselves in the course of time remove the barrier of the repellant dwelling and so open the way for peaceful penetration. But their work can be greatly hastened by using house ownership as a method of

reaching the immigrant, especially during his first years in America, when he is still plastic and subject to suggestion from friendly advisers.

Our usual procedure has been to use this opportunity not as an opportunity to aid and to Americanize the stranger within our gates but to exploit him. Bewildered, unfamiliar with his surroundings, we have assigned him the worst accommodation we had, or permitted him to create shanty towns in out-of-the-way places. Two generations ago "Little Irelands" and "Little Dublins" occupied the place in our community life now occupied by "Little Italies" and ghettos. These former have ceased to be as conspicuous as they were, because the colonies of newer arrivals strike a more attention-compelling note and are more numerous. Among the Irish, the best worked their way out of their bad environment or were pushed out by the swarm of southern and eastern Europeans. They no longer received any considerable accretions from abroad. But here and there islands of them remain in New York and other seaboard cities, "third-generation Irish" who drift into easy, dead-end trades and who give us an analogy to the British slum dweller, apathetic, shiftless, unambitious; people upon whom the slum has firmly set its mark.

At first the landlords of these newcomers are, of course, native Americans. Their interest is usually purely financial. They differentiate among the various alien nationalities chiefly on the ground of thrift and promptness in meeting payments. There are middle-western capitalists who speak with enthusiasm of the Poles as borrowers; there are New England bankers who grow eloquent on the marvelous ability of the Italians to buy a three-decker on a shoe string and pay off the mortgage in an incredibly small number of years. They never think how these admirable creditors are living. They never inquire whether the Pole's children go to school or go to work just as soon as the law allows. They never ask how many families from his native village the thrifty Italian has crowded into his wooden three-decker. Those are their creditor's affairs and of no interest to them so long as payments are made on the nail.

But here and there in the cities are groups of public spirited people who have realized the great opportunity presented by the relation of landlord to tenant. Conspicuous among such groups are the members of the Octavia Hill Association in Philadelphia. More than twenty years ago they formed a corporation to work along the lines so successfully followed by Miss Octavia Hill in London. This association buys old houses in neglected sections of the city or acts as agent for other owners, puts the dwellings in good condition and manages them. Of late years it has built new dwellings.

That the dwelling shall be in good condition is a basic proposition in the association's work. But the significant feature, that which

carries a lesson we need to learn, is its demonstration that good management pays.

But aside from good management paying financially, and what interests us more to-day, is the accompanying demonstration that good management is a powerful agent of Americanization. The association's rent collectors are much more than rent collectors. They are friendly visitors. They take as much interest in the upkeep of the house as does the best tenant. They not only respond to a tenant's desires for improvements, they tactfully stimulate such desires. They take an interest in family problems and help to solve them. The covers of the association's rent books contain the names and addresses of neighboring agencies that may be of assistance; the nearest social settlement, public bathhouse, library, free clinics, playground. If trouble come, the friendly rent collector is a friend to whom the tenant turns for information and advice. And all the time, as occasion offers this unusual rent collector gives hints as to American standards of living, of opportunities for rising in the new world.

By these methods, by law that sets food standards for all dwellings and so prevents the development of repellent slums and shanty towns, by utilizing the relation of landlord and tenant to reach the alien in his home—or rather in her home, for it is the mother after all who is the controlling factor in the life of a family and it is the mother whom other Americanizers find it hardest to reach—housing workers believe we have one of our most effective means of making the alien respond to the best America has to give and, by making possible for him a standard of living we all accept as American, ultimately produce what we are striving for, a homogeneous people.

WHAT THE STATE AND NATION CAN DO TO HELP THE COMMUNITY IN AMERICANIZATION.

(Address of Mr. GEORGE L. BELL.)

I have noticed that all the speakers, because of the bigness of the subject, feel called upon to give a definition or explain their point of view. I want to warn you that I am going to inflict upon you not only a point of view but also a definition.

To one who has been connected with a State commission doing Americanization work for some years before the word became so popular, the question implied in the subject assigned for this paper seems almost naively rhetorical—and the answer almost too obvious. Yet we have found many good people who were astonished to know that California has had since 1913 a State immigration commission, with a good-sized appropriation, to deal with domestic immigration

problems—or “Americanization,” as these problems are more commonly designated to-day. From even the best-informed sources the commission constantly receives inquiries as to what the State can do and what are the functions of such a commission.

Tersely, the answer is that the States and Nation can and must do *everything* to help the communities in Americanization work. To our way of thinking, the efforts of the communities are largely wasted if they are not based on uniform standards, if they are not so correlated that each community is doing its share in developing a unified State and Nation with a single and common interpretation of the deeper meaning of Americanization. Therefore, organization is the first step that the States and the Nation must take to help the community. Each State must establish a central department or commission charged with the responsibility for developing and executing a State program of Americanization, properly coordinated with the national program. Secondly, the National Government must establish one central agency or department charged with full power and responsibility for the development and execution of a broad national Americanization program, carried out in cooperation with the States. I may say, in passing, that this program is not proposed by me merely as an individual, but that on this occasion I am authorized to represent the State Immigration Commission of California.

As proof of the necessity for such State and national organization one need only point to the lack of a clear, definite, authorized Americanization program during the past two years. These things are not said in a spirit of carping criticism, but since this is “a conference of actual workers in the various phases of Americanization” we should be frank and face fundamental facts, in order that we may develop a constructive policy. To the actual workers in the field, it has been most confusing and discouraging to receive during the past two years diverse and often conflicting letters, bulletins, pamphlets, and programs from several different bureaus in Washington. It has been discouraging because there were so many eager and prepared to carry out a vital national program. All that was lacking was an impetus from the Federal Government which should articulate and unify all effort—to quote from the National Service Handbook of the Committee on Public Information, “To work without lost motion, we must all work together; this means organization and centralization * * * let us take as our watchwords ‘intelligent efficiency’ and ‘get together.’” The army of Americanization workers have felt much as the scattered armies in France must have felt before they had a unified command and an organized staff under Gen. Foch.

Before proceeding further it is necessary to establish another hypothesis, for what the States and Nation can do depends to a large extent on the interpretation of the word "Americanization." The suggestions made herein are based on a conception of Americanization as something infinitely more than the teaching of English to the foreign born. If we are to deal in terms of education, it is education in the broadest sense of the word. It includes native born as well as foreign born, for not all antipatriots are foreign born. As applied to civics and the social structure, it means the development of true American, democratic ideals in all our institutions of government and society. As applied to industry, it means more than the naturalization of foreign-born workers. It means a movement to make everyone in industry, whether native born or foreign born, whether a member of the management or of the manual working force, a *real American*; a campaign to make industry stand for the same things that America as a Nation has stood and fought for; a campaign to constitutionalize industry as we have constitutionalized government. Finally, Americanization is not a matter of language. Language is merely a means of expression. Americanization is a matter of ideals. In the suggestions made herein, we are more concerned with the teaching and interpretation of these ideals than we are with the language used to express them. It is a matter of relative values and stresses, and language is only a detail of the program.

On the basis, then, of this interpretation, and assuming the creation of an official central Americanization department for the Nation and in each State, we can consider first what these State departments can do to help the community.

A State department or commission should be democratic and made up of citizens who have had actual experience with immigrants and who represent various viewpoints in connection with the problem. The commissioners should preferably be leaders in their fields who could not give full time, but who would determine general policies and employ a staff of experts for the work of administration. Obviously, the smaller communities or private agencies can not afford to retain the services of experts in all the various lines of Americanization work, but the State can do so, and it can make them available for surveys and advisory work in each community. The State department, working in cooperation with the national department, thus has a concentrated power to inform each community as to its problems and as to the newest and most successful methods for attacking these problems. Few, if any, States can afford to maintain a department sufficiently large to do all the direct field work—and, indeed, it is questionable if the State should perform such functions. However, the State organization should be flexible and so developed that, on

short notice, it can send experts in any line to the aid of the community.

But it is not to be assumed that the State should await the call of the community. The initiative must be assumed by the State; it should keep in close contact with the national department, and also with the work being done in other States, and should assume responsibility for inaugurating work and programs, the value of which has been proved, not only in communities which have already recognized their Americanization problems but also in the backward communities which have failed to realize that they have any such problems. The California Immigration Commission has boldly faced this question and has sent staffs of investigators into the most backward communities to make surveys, and has then confronted the community government and social agencies with a frank and full report of the conditions, pointing out the work that the local community agencies must undertake to meet the situation. When persuasion has failed, the commission has resorted to public exposure of existing conditions, and publicity has usually achieved the desired end.

In this connection it might be pointed out that the most progressive communities should always cooperate with the State department in compelling backward communities to undertake this work, because in many ways the Americanization problem can not be isolated, nor can it be solved by isolated action; it is what we might term a "migratory problem." For example, especially in our Western States, the greater percentage of foreign-born people are migratory workers, therefore in the fields of housing and sanitation the community does not fully protect itself by establishing proper and high standards, because the flow of migratory workers from one community to another has the effect of constantly reducing or endangering these standards. The same example holds good in the fields of education. These are clear instances of a low-standard community affecting a high-standard community, whereas the reverse is, unhappily, not true unless there is a centralized State agency to serve as a clearing house for the establishment of uniform standards in all communities.

Simultaneously with the development of an organization for energizing communities and for rendering expert assistance and guidance the State department must develop, as it goes along, a definite Americanization policy. It must not fall into the error of adopting some printed program or of hastily writing out a program in the seclusion of an executive session. It must establish direct contact with the foreign born, preferably by means of the establishment of complaint offices for handling cases of exploitation, in order that it may find out from the immigrants themselves what problems and difficulties have confronted them in the particular State. The State policy must be framed to meet such facts, not to test theories. In

addition the department must survey every field that has a possible bearing upon the broader work of Americanization, for it is bound to find fields where the State must do the direct work, because legal technicalities and the inherent nature of the work itself will make it impossible for communities to undertake it. For instance, referring again to concrete fact and experience, the California Immigration Commission undertook the regular work of improving sanitary and living conditions in the scattered, isolated logging, mining, ranch, construction, and other labor camps because obviously health is a State problem and no local community has clear responsibility for conditions in these isolated districts. Likewise modern developments in legislation have put the responsibility for proper housing upon the State in order that uniform and just standards may prevail in all communities, so the commission drafted and put through the legislature a complete housing code for cities and towns. An effort has been made to establish the slogan that "A city that boasts of its Americanism should be judged not by its millionaire homes but by its worst or poorest housing."

While the California commission was doing such work before the word "Americanization" was coined, it feels convinced to-day that that is the real and most fundamental Americanization work it has done. Narrowing the question down to the problem of assimilating or Americanizing the foreign-born immigrant, such work is essential because it is the setting of our own house in order for the reception of guests; it is the creating or the re-creating of real American standards in the neglected byways of life as well as in the highways in order that we may have actually established, as examples, the American standards of living to which we ask our foreign-born residents to attain.

The State, in developing a policy, must realize that the community or the local private agency is apt to see only some one small angle of the Americanization problem and the scope of its work may become too rigidly set in a narrow field. It is the duty of the State to maintain a clear and broad vision of the problem as a whole, and to keep the communities and local agencies out of the ruts and up on the open road leading to a set goal of accomplishment. Furthermore, the private agencies or charities have too long borne the burdens in this field. They have done noble pioneer work, but this is a public problem, the responsibility of the State, and we should no longer impose upon such generosity. The State can bring pressure to bear upon local units of government to make them undertake this work in their communities. Furthermore, the State, since it represents the people, can make an Americanization program truly democratic, and there will be none of the suspicion of self-aggrandizement

or religious proselyting that unfortunately often attaches to the program of private agencies.

In fact, if one accepts this broader view of the problem the opportunities for the States and the Nation are unlimited. They can centralize or focus public attention upon inadequate standards that are discovered and practically compel immediate improvements that could be achieved by the communities single handed only in several decades. The public-school system, which is such an important feature in any Americanization program, is to-day undergoing keen and severe criticism. Under our forms of government the responsibility in educational matters is largely that of the States. Therefore the State Americanization department should study and point out the defects in our public-school system which retard the school end of Americanization, and it should boldly lead the communities in a fight to make of our educational system in fact what we boast of it in fancy. The States, with the backing of the Nation, must aid and, where necessary, force the community in raising the standards of education in making of teaching a real profession, made up of trained teachers paid a decent wage—sufficient at least to maintain the American standard of living. If the community does not secure this backing and guidance of the State its work in the schooling field of Americanization is a weak, almost futile, compromise with the shortcomings of our educational system.

Finally, what can the Nation do to help the community? Obviously, practically all the above outline of possibilities for the States applies to the Nation. Having centralized its Americanization functions in one department, the Nation should do for the States what the States should do for their communities. But it has an additional opportunity for service. During the war various governmental departments have demonstrated that the National Government is the best publicity agency in the world, the best medium of propaganda. The national department must lead in the propaganda movement to bring home to every community what Americanization means and the necessity for it—for the village citizen who ignores the prophet in the county seat or even in the State capitol unfailingly recognizes the prophet in Washington. The national department should be the agency for collecting the best thought on the subject and for translating those thoughts into a concrete social philosophy of Americanization or a definite program—thus may the work of the States and communities be correlated.

But it will be impossible to develop or carry out a real, national plan or program of Americanization in this broad sense until there is a centralization of jurisdiction in Washington. Frankly, as I have said, the leading obstacle to Nation-wide Americanization has been in the fact that several distinct Federal departments and or-

ganizations have been endeavoring to direct matters relating to immigrants and this movement. These departments, even inadequately supported, are failing to command the organization and wholehearted cooperation given, for instance, to the Food Administration and other centralized arms of the Government—yet we think we realize that the lack of Americanization is the greatest menace that faces us to-day! Even a Government order to teach English to adults will be futile unless the order carry: First, adequate Government and State funds for the support of the schools; second, a standard and careful plan for the schools; third, training for the new profession, which must be highly specialized. Without such Government provisions and orders, ably administered by a central authority, this education will continue in its present haphazard manner—offering much and delivering little.

It might be more fitting, therefore, if the States and communities first helped the national authorities in achieving centralization, or at least coordination, and in securing adequate appropriations before we consider how the Nation can help the communities. But I hasten to emphasize again the view that Americanization is more than a school education problem, and the development and administration of a program should not be left entirely to the technical educational authorities.

There is an additional and final thought I should like to leave with you relating Americanization more closely to the international phases of immigration. In the past our national policy with regard to the admission of immigrants has been pretty much the resultant of a tug of war, with organized capital on one side and organized labor on the other. The situation is absurd, because each contestant is selfish and neither looks upon the matter from the viewpoint of the country's welfare.

Immigration is a problem, the solution of which should not be determined solely by either labor or capital. Even these two interests, in harmonious agreement, should not have the final word. There is a third interest in the country over and above these. Therefore, it is doubtful if the bureau or division having to do with immigration should be in the Department of Labor any more than it should be in the Department of Commerce. Italy has her commission of emigration in the counterpart of our State Department.

At any rate, in so far as the immigrant is looked upon as an economic factor, the determination as to whether we want him or not should be more scientifically arrived at. The basis is the industrial and economic need for labor. Consequently, any immigration policy, in its economic aspect, should be based fundamentally upon a public employment service or a system of public labor exchanges. We should have a perfected system of Federal labor exchanges, in which

at least the two sides to the labor bargain are equally represented (and preferably also with an impartial representation). Then we would have a sound basis for determining the economic need of immigration at any time. We then should have a machinery that would make it unnecessary for the Federal Congress to legislate for exclusion over a definite period, say four or ten years. This agency, impartial in total, though representing partisan interests, could handle the situation much more satisfactorily than it is being treated to-day.

If some such reorganization as is outlined above were brought about Congress could then adopt a policy of selective immigration. Our present method is what we might term rejective. We permit those who think that they are fit to come to our ports of entry. Then, through the medium of low-paid selectors (or better, rejectors), we admit those who put up what appears to be a presentable front, and drive back home the remainder—40,000, I believe, in one year. The process is crude and cruel. A better method, and more human, would be this: If the reorganized Federal labor exchanges and Immigration Bureau should determine that 100,000 immigrants were really needed, they should send thoroughly trained experts to foreign countries to disseminate true information as to employment opportunities and to invite the best possible human material to come to our shores. Whatever diplomatic difficulties might occur should be capable of solution by the league of nations or by treaties.

This idea of selective immigration, where the selection is not a process of rejection at the ports of entry, but one of selection by full publication of facts in foreign lands, is new to us here, but it is the method that was wisely adopted by old Dom Pedro, Emperor of Brazil, 30 or more years ago, and accounts in part for the magnificent and harmonious growth of that State. Is there not here a wonderful constructive opportunity for the Nation to aid the Americanization work of the communities by such a scientific handling of the flow of immigration through the dissemination of reliable and accurate information as to the supply of and demand for labor?

In conclusion, I have not gone into more minute detail because it would be contrary to my whole conception, namely, that broad National and State machinery must be created to develop detailed policies after careful study and by democratic interpretation of the changing, progressive thought and movements of the time. The tasks of the Nation and the States may be summed up in four phases:

1. Development of adequate coordinated National and State Americanization departments along broad lines.
2. Development by such departments of a broad social philosophy of Americanization—or a program.

3. The energizing of communities to carry out the philosophy or program.

4. Coordination of the work of the communities.

Mr. LOUIS NUSBAUM, of Philadelphia. I do not want to appear discourteous to a speaker who has come here with a prepared paper, but I would not be true to my conscience if I were to let this meeting adjourn here without voicing my protest against the principles of immigration or the control of immigration announced in the conclusion of this last paper.

I believe we have had nothing so un-American in this Americanization conference as the last part of the previous paper. I believe if America is to be America on the basis it has been for the last 300 years, we can not control immigration on the basis of labor needs.

If American immigration or immigration to America means anything, it means that, as was pointed out yesterday, that we are nothing but immigrants in this country, from the first immigrants that came over to Plymouth in 1620. We are all immigrants, and if our immigration is to be restricted on the basis of labor needs, then we had better adjourn this conference on Americanization as a failure.

Mr. BELL. Aside from the question of labor, do you think it is fair to allow an immigrant to come to this country, selling his home in Russia, and when he comes to Ellis Island get turned back because there happens to be something the matter with his eyes?

Mr. NUSBAUM. I think the speaker had the right view when he said the immigration should be controlled on the basis of rejection. I do not think we ought to control immigration on the basis of selections, but on the basis of rejecting—rejecting the unfit, not selecting only the fit.

Mr. BELL. That is one point. The second point is, do you think it is fair to the immigrants that they should be allowed to come here, not knowing the customs and practices, as a result of perhaps the exploitation of steamship agents or anything like that, as in the year 1914, when they came to unemployment and poverty?

(At this point a recess was taken until 2 o'clock p. m.)

AFTERNOON SESSION.

The conference was resumed at 2 o'clock p. m.

Mr. BUTLER. One of the questions which was left in our question box fits right in with what we are taking up this afternoon. It says, "Please give a definite statement of a practical program of Americanization. Following a knowledge of English a program which, together with English classes, may be presented to school boards and

chambers of commerce, and so forth, after the conference delegates return home."

As I stated on Monday, I believe there is no one who has wisdom enough to sit down by himself and draw up a program of the work that ought to be done in Americanization. Certainly no one is wise enough to state how each part of the work ought to be done. Our program has really been in two parts. Up until this noon it was one part, and this afternoon is the second part. Up until noon, as I said just before lunch, we have been studying methods—how to do the particular things in a technical way. Now the question before us is, "How shall we organize to carry these methods into effect?" I want to make it perfectly clear that this department, the Americanization Division of the Bureau of Education, Department of the Interior, has no desire whatever to restrict in any way the activities of anyone or any organization; the field is enormous; it is almost beyond our conception. The job is so big and the tools we have at our hands so small that there is work in this field for not only all organizations who want to work, but we have got to see that a lot of the organizations which are not at work are called upon to do so.

So we have no program to give; we have no program to lay down; we do not ask any organization to give up any of its activities; we do not want them to restrict their plans in any way; neither are we going to try to create any new machinery to do what any of these organizations are doing. What we do ask is this: That we, all of us, work together; that in just such a meeting as we are going to have this afternoon each of us find out what the other is doing or can do, and then that we respect the others' interests, the others' desires, and that we work in the future with a knowledge of what each other is doing instead of working in the dark. Just as one speaker said this morning, the Allies in Europe struggled along for three years and a half under individual leadership, getting nowhere; when they finally came to their senses and put in a common commander with a common program, each part knowing what the other part was doing, then the victory came swiftly.

It has been that way, of course, in this work until to-day. There has been a lack of knowledge on the part of each organization as to what the other organization was doing, as to what it was equipped to do, as to what it hoped to do.

As another speaker said this morning, when we are not up on things we are always down on them. The result is that there has been friction; there have been misunderstandings and unpleasantness, and now we are here to-day to consider each phase of the work, to take up what each organization can do, and then out of that to try to bring harmony and a common program.

We have not listed all of the organizations in the average city; that would be quite impossible; in many cities they vary from those in other cities. What he have listed in this program this afternoon are those which are found in the average community—we will say of 25,000 people. Nearly all such towns will have these agencies that are listed here this afternoon.

As I said yesterday, we have not even listed those that can help; we have only listed those that we knew somewhere were doing good work, and have asked them to come here and tell us, each speaker in 10 minutes, what they can do.

Our first speaker this afternoon two years ago made a very wide study of this question for the Solvay Process Co., which wished to undertake this work of Americanization on a big scale, and Mr. Paull made a study for them that constituted one of the best reports that I have seen. The experience that he gained then and in his other studies has qualified him very well to present to us first, a picture of the whole field, taking the average community, as to what it can do, and how best the local agencies can help in that program.

Following Mr. Paull's paper we will ask each of these various agencies to present, in a 10-minute talk, a little bird's-eye view of what their organization is prepared to do locally. Then, we will, all of us, have a pretty broad knowledge of the machinery that is at hand for carrying out the Americanization work.

Our first speaker, then, will be Mr. Charles H. Paull, of the bureau of vocational guidance, Harvard University.

THE COORDINATION OF AMERICANIZATION AGENCIES.

(Address of Mr. CHARLES H. PAULL, Bureau of Vocational Guidance, Harvard University.)

Some few weeks ago there appeared in one of the numbers of *Survey* a series of pictures of two calves. In the first picture the calves were tied together with a rope. On the farther side of each and just out of reach was a pail of milk. Each calf was straining on the rope to reach his individual pail, and, since each calf was pulling in an opposite direction and with equal force, neither was able to reach his pail of milk. In a succeeding picture a compromise had been effected; the calves having decided that it was much better to get together and share each pail, inasmuch as neither was able to accomplish very much when their aims were at variance.

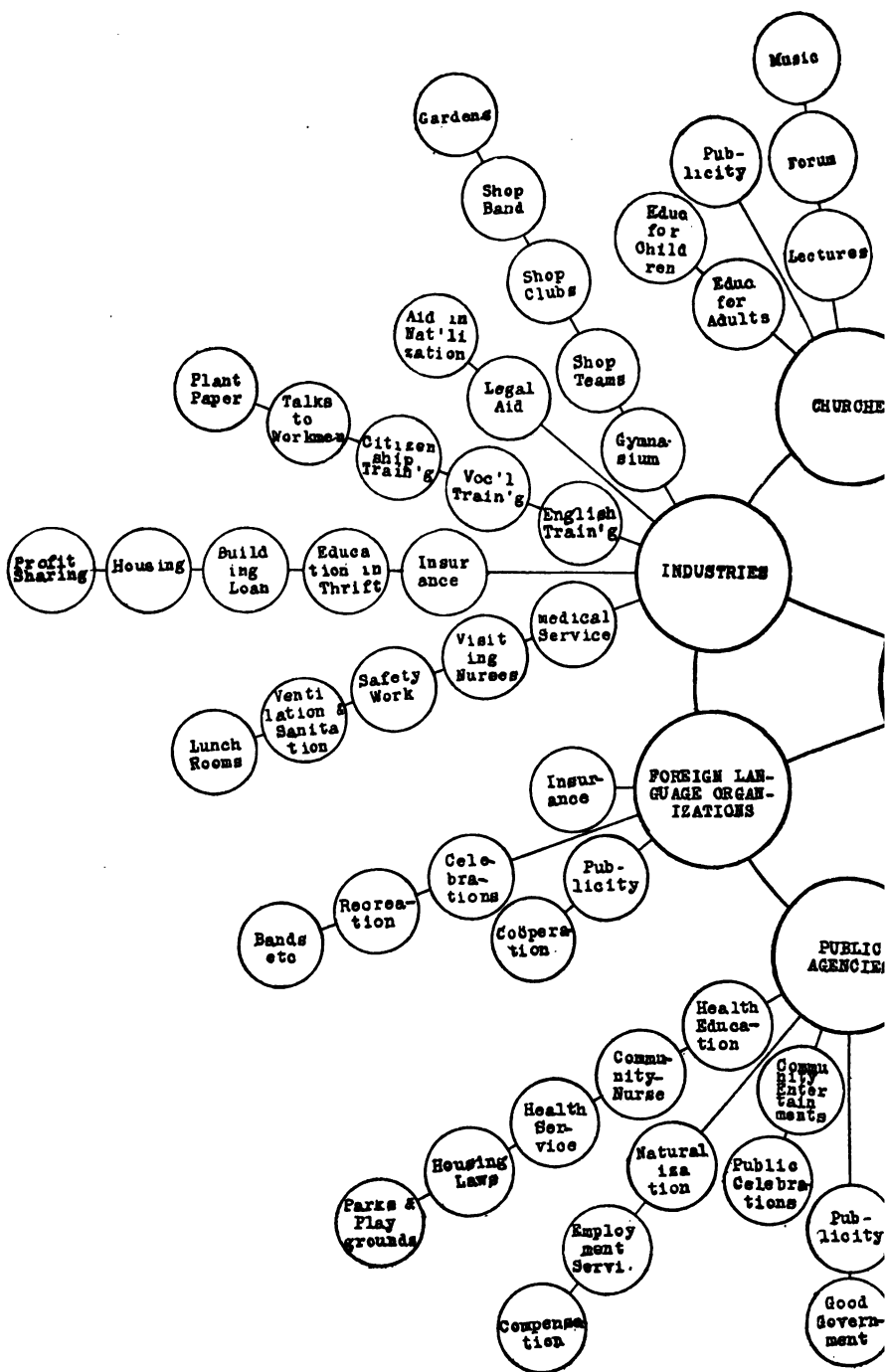
One of the greatest weaknesses of Americanization work in the past has been that too many of us have tried to solve the problem alone. This is unfortunate, but possibly unavoidable in the case of

a movement which is comparatively new. If Americanization is at all worthy of our consideration, we must look upon it as a serious educational problem. It is neither a medium of publicity for an industry or other agency, nor is it a legitimate step by which an individual can gain notoriety. We are justified in looking upon past experience in Americanization work as being largely experimental. The problem of assimilating a great variety of races at the rate of a million persons a year was entirely new in the history of the world, and the best that enlightened procedure could do was to be guided by certain fundamental principles and analogies which the past had to offer. We realized that education of some sort was essential, but we were in doubt as to what it should include or how it should be offered. It took some time, for instance, to understand that the non-English speaking adult in a community had adult interests. It seems a bit absurd now that for so long a time we failed to develop textbooks dealing with adult experience. Even at present there is much that could be wished for, particularly in texts suitable for special industries. Our understanding of Americanization has broadened so rapidly during the war that we can almost measure the growth by months. We have learned that it is vitally connected with the fundamental ideas of right and justice and service; that it is not a mere declaration of faith, but a living expression of faith, which must be cultivated both in the foreign born and in the native born. Experience has brought us to the threshold of a new era, in which we can safely say that certain aims and procedures are practical because they have been successful, and that certain others are impracticable because they have failed.

The definition of Americanization appearing in a report of Mr. Cunningham, of the State Immigration and Housing Commission of California, summarizes the spirit of Americanism very effectively: "In a broad sense Americanization means living in accordance with and the spreading of those clear and fixed ideals which distinguish America from other nations. In a more narrow sense Americanization means the translating of these ideals into action by living them ourselves and then by interpreting them to immigrants, and thus making them the guiding ideals of all peoples who come to America."

There are comparatively few people giving the question of Americanization serious thought who any longer see in it only a problem of schooling. There is no activity which should not bear the marks of our ideals of living, and consequently there is no agency, be it an individual or a group, which is too humble to play some part in developing a real understanding and appreciation of American ideals.

Perhaps one of the most un-American tendencies of the present time is the desire to monopolize from a purely selfish standpoint. In Americanization work we must make every effort to avoid such a



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tendency. No single agency is in a position to contribute all that is implied in the term "Americanization." When agencies in a community attempt to carry on their work without any mutual understanding or sympathy, a wasteful condition of unorganized effort is bound to develop. There is (1) duplication of work, (2) overlooking of essential work which each agency leaves to the others, (3) loss of enthusiasm which group action develops, (4) distrust on the part of the new American of the agencies which he soon discovers are failing to work with a common motive.

A community about to interest itself in Americanization should first of all take stock of its resources. This can be done through a survey or similar study in which both the existing facilities and the possible facilities for work are determined as accurately as possible. Such a study will show what activities can be entered upon without adding to the equipment at hand. When a community takes stock of its resources it should look not only for physical equipment but also for existing organizations and individuals capable of rendering effective service. The next step is to bring these resources together under a single purpose with a willingness to pool their interests for the common good. Such a scheme as this does not rob any agency of its individuality. It simply directs individuality into the most effective channels.

The Americanization movement, as it is developing, and as we hope it will continue to develop, is the first great activity of peace times in which everyone can unite regardless of any other affiliations which he may feel demand his loyalty. When this country went into the war, the barriers of race and religion no longer existed in the old sense. We were united in a common cause. With the close of the war, we have this second great cause to draw us together and to furnish us with a purpose to which everyone can contribute according to his abilities. It asks nothing of the individual that he can not contribute with a free and glad conscience. It gives men a new and holy religion, a religion of faith in mankind. It challenges each one of us to a renewed consecration and devotion to the welfare of the Nation.

It is impossible to assign certain functions to any single agency which it can perform most satisfactorily in all communities. Much depends upon the physical equipment and the personnel which each agency has at its disposal in any particular community. In some communities functions can be divided very exactly because a great variety of agencies exist. In others, one or two agencies must take the responsibility for all the Americanization activities.

The accompanying chart is an attempt to present in graphic form a picture of representative agencies in a community working toward a common purpose of Americanization. The central circle repre-

sents a function though it might equally well be made to represent an agency such as a central Americanization committee which would serve as a point of contact and understanding for the agencies represented in the nine outer circles. The selection of these nine agencies is not wholly based upon logic. For instance, schools are public agencies, but their work is so distinct that it seems wise to separate them. Again chambers of commerce are rightly semipublic agencies, but their function is in general quite different from that of most other semipublic agencies.

The small circles radiating from the nine circles representing agencies, suggest some of the possible functions of these agencies. There has been no attempt to present all the functions which could legitimately fall to each agency. In fact, to do so would be quite beyond the scope of such a discussion as this. The purpose has rather been to present a sufficiently elaborate group of functions to suggest a large number which could be added. It would probably be difficult to find a community in which the agencies named were even performing all the functions given in the chart. There has purposely been an overlapping of functions in the case of some agencies. Citizenship training has been given as a function of the public schools, of semipublic agencies, and of industries. In some communities all of these agencies are assisting in offering citizenship training and counsel. In other communities only one agency is engaged in this particular phase of Americanization work.

In arranging the small circles of functions, they have been grouped according to general classifications. The lower line of functions under "Industry" from "Medical service" to "Lunch rooms" includes health functions. The line above includes thrift activities. The next is the line of educational activities. The fourth represents legal functions, while the last suggests recreational activities which industry can legitimately encourage. A similar grouping of functions will be observed in connection with the other agencies, though naturally it has been necessary to suit the grouping in each case to the character of the agency. Under public schools, for instance, the recreational line is apparent in the lowermost group. Just above this are activities which tend to develop initiative and self-reliance. The fourth is the line of vocational activities for children, while the last is the line of medical service.

One point which it is hoped this chart will emphasize is the scope of Americanization work. It includes both the teaching of English and the proper ventilation of a workroom. It would surely be inconsistent to expect the new American to maintain hygienic conditions in his home when he learns nothing about them in his work. A healthy body should be considered as an American institution as the

classroom. We fail to teach respect for life until we provide for its protection through medical care, compensation, and similar facilities.

It must be constantly borne in mind in reading this chart that it presents not only Americanization activities applicable to men, but also those suited to the educational development of women and children. For we must present the ideals of Americanism to the child as well as to the adult; to the woman as well as to the man; to the native born as well as to the foreign born.

Undoubtedly the most strategic points in Americanization work of the future are the public schools and industries. To the public schools falls the burden of developing most fully socialized education. Regardless of the failures of the school man of the past, the perspective of the educator is essential to Americanization work. The school has a contact with the children of the community which no other agency can gain and if it is willing to make the effort, it can establish a contact with the mothers which to a considerable degree will correspond with the contact which industry has with the fathers.

There is much that the industry can contribute. It has the opportunity for vital contact with the workman and can impress upon his mind in a large number of incidental ways ideals of conduct which are characteristically American. Furthermore, the industry furnishes a contact between work and training which is highly important.

There is much, however, that other agencies must do. In many communities these agencies must perform part of the work which may ultimately fall to the public schools and to the industries. They can cooperate effectively in developing interest. There are a great number of functions which are in the nature of an overload to the schools and industries, which these agencies can assist materially in carrying.

Finally there will always be tasks which each agency can perform better than any other. There is plenty of work to be done and no agency need feel that it must fight for its place. For an agency to entertain anxiety about not having enough to do is as far-fetched as worrying about what we shall do when the world is wholly reformed. In both cases we can well conserve our powers to be used in effective endeavor and leave the rest for some future generation to work out.

To develop a keener appreciation of Americanism is one of the greatest tasks that has come to the American people. It is a task in which the individual worker can well afford to become inconspicuous. There is room for all our hats in the ring. The great danger existing is that we will want to wear our hats.

Mr. BUTLER. Our time is limited, we have a number of speakers and they are each to be given 10 minutes. I hope they will pardon

me if I have to rap when the time is up, because we must not exceed our time. I want to repeat once more that this community work is entirely in your hands. I am sure this department and no other department of the Government that I know of seeks to superimpose anything upon you or upon any other organization. We are trying here this afternoon, like good team members, to find out what field the other person can play and let them fill that place. We do need understanding and that is what we are seeking here.

Our next speaker will present the work which the local organizations of the Y. M. C. A. can do in a community program.

THE Y. M. C. A. IN AMERICANIZATION.

(Address of Dr. PETER ROBERTS, International Y. M. C. A., New York.)

For 12 years the Y. M. C. A. has done work for emigrants and immigrants. Its program stretched over the Atlantic to the lands whence the immigrants came, and across the American continent wherever immigrants located. Agents of the association in prewar days were stationed at 15 ports on the continent, and at 10 in this country. At points of distribution, such as Chicago, Detroit, St. Louis, San Francisco, etc., secretaries were stationed to aid immigrants. In foreign-speaking communities in American cities more than 200 centers were manned by secretaries specially trained in Americanization service. The war demoralized our program in Europe as well as in America, but opened up opportunities to serve foreign-born men in cantonments and training camps. The estimate made of men learning English and being trained in citizenship in classes under Y. M. C. A. leadership was 50,000. This work so commended itself to military authorities that the work of Americanization in the development battalions in America was entrusted to the association.

Since the armistice was signed the Y. M. C. A. has again concentrated on work for coming Americans. Port work on both sides the Atlantic, as well as on the Pacific coast, waits on the return of immigration to normal. The same is true of work at distributing centers. The more intensive work in cities in industrial centers is carried on just now in 148 cities and towns. Fifty-seven secretaries give all time to Americanization work, 91 give the major part of their time to it, 4 men give all time to promotion and standardization of the work, and 4 other secretaries give part time to this. We have no definite figures as to the number of volunteers enlisted in the work; our estimate would be about 1,000.

The Y. M. C. A. program of work comprises six main lines of activity:

1. *English*.—Instruction in our language is the foundation stone in the Americanization structure. A foreign-speaking man has no chance of being assimilated until he knows how to read, write, and speak the English language. The Association Press issues three courses of instruction under the general title of "English for Coming Americans." They are the preparatory course, the intermediate, and the advanced.

2. *Naturalization*.—Every alien in America should be asked: "Why are you not an American citizen?" Every man who wishes to become a citizen should be offered the necessary help, and a specially prescribed course giving him the essentials of good citizenship and guidance in his contact with the officials in court.

3. *Lectures*.—The foreign born should learn something of American history, the makers of America, the American plan of Government, the geography of America, etc. The topics can best be taught by lectures, illustrated either by slide or film, and both foreign and native born men capable and trustworthy should be asked to deliver them.

4. *Entertainments*.—The foreign born bring to America much poetic and musical talent; this should be brought into play, both to our as well as the foreign-born's advantage. To do this successfully it is necessary to secure the cooperation of leaders among the foreign as well as the native born.

5. *Recreational activity*.—Every nation has its games; these should be studied and as far as possible brought into action. We will be none the worse if the games of the foreign born are witnessed by Americans. The adult foreign-born worker may not have the inclination nor the time for games, so the recreative program has especially in mind the sons of the foreign born; this group needs help and direction.

6. *Advisory council*.—The foreign born, in a new environment, is the victim of all sinister forces who try to exploit him. A body of men who sympathize with him should sit down with the foreign born, talk over his difficulties, give him advice, and guide him in the course he should pursue. This would result in two things—the foreign born would become more confident because he has a friend to whom he can turn, and the exploiters would soon go to hiding.

This program of the Y. M. C. A. is projected wherever possible. In industrial plants, in clubs, and societies among foreign-born men, in communities where immigrants live, in cooperation with schools, churches, missions, settlement houses, chambers of commerce, Government agencies, and any other body of men or women interested in coming Americans. We work among men of 41 different na-

nationalities. No distinction is made as to creed, tongue, or color. The only limitations put on the activity of the secretary are those imposed by the laws regulating naturalization. The response on the part of the industries, as well as the societies and clubs of the foreign born, is prompt and often tests our capacity to meet it. The secretary can only do so by projecting an organization by which he is able to enlist men, train them, and put them to work, and closely superintend their activity.

In cities where there are colleges, the secretary enlists the students, especially those of the engineering department, to do Americanization work. In the years during which the Y. M. C. A. has been doing this work among coming Americans, thousands of young men in colleges and seminaries have been enlisted in the work; they have gained valuable experience in handling the raw human material which is used in our basic industries. In cities where there are no colleges or academies, we appeal to young men in professions, business, and industries to give a helping hand to make Americans of their foreign-born neighbors.

A few concrete instances of how the work is carried on may not be amiss.

In Perth Amboy, N. J., we have 230 students in English classes, 25 in a naturalization class preparing for second papers, 150 helped to secure first papers, and four lectures given in as many clubs of foreign-speaking societies with an attendance of 740.

In Springfield, Mass., we have 300 students in English classes, 65 in naturalization classes, and 30 lectures given with an attendance of 6,375.

In Rome, N. Y., there are 469 in classes in English, 309 aided in securing papers in naturalization, and 19 lectures given with 2,000 in attendance.

In Philadelphia, Pa., more than 40 centers are in operation among the foreign born, more than 800 helped with their naturalization papers; a cosmopolitan meeting was held last March 22, in which representatives of 25 different peoples were present, making up an audience of nearly a thousand men and women of foreign parentage; 11 different nationalities took part in the program.

In Chicago more than a thousand men are in classes of various kinds; in the summertime a series of lectures are given in parks, on the streets, in empty lots for foreign-speaking men. Last summer these lectures reached more than half a million people.

In St. Louis 774 men were in English classes, 406 in naturalization classes, and 108 lectures were given during the year at which 21,494 men and women were present.

These figures convey but a faint idea of the work done by the Americanization secretaries of the Y. M. C. A. The best service can

not be computed by arithmetic any more than the best qualities of humanity can be measured by inches. It is the contact of soul with soul that counts, and of more than language or knowledge is the spirit of our secretaries. Tens of thousands of foreign-born men have through them known what the spirit of America is, and every man in this service considers his work a failure if foreign-born men do not catch a glimpse of the spirit of the men who laid down the foundations of this Republic, and of their sons who in the twentieth century preserved it.

NATIONAL CATHOLIC WAR COUNCIL.

(Address of Rev. JOHN O'GRADY.)

Large numbers of people, both native and immigrant, have hitherto been suspicious of the Americanization movement. Among Catholics there has been a widespread feeling that on the part of certain persons and institutions Americanization work was an attempt to win the immigrants away from the church of their fathers. This feeling is largely based on past experience. Some years ago, many American social workers thought that they were doing a great favor to the Irish immigrants by converting them to the Protestant faith. But let us forget the past and let us hope that we are at the dawning of a new day when the old antipathies will never again enter into American public questions. We still differ on many questions, but the American people are broad minded enough and intellectual enough to settle them with equal justice to all.

Our failure with the immigrant has been due in no little measure to our traditional attitude toward him. A few years ago it was the despised Irish, now it is the Hunkie and the Dago.

American industries and the American politicians have to bear their share of the blame for the failure of the immigrant to understand the institutions of free America. It was difficult for them to appreciate the ideals of a country which permitted its great employers to work them for unreasonably long hours, for insufficient wages, and under conditions prejudicial to their health and welfare. What must they have thought about the honesty of a people who were willing to permit bartering in votes?

Many Americans would entirely eliminate European ideals and European languages from this country. This is both impossible and undesirable. The immigrants have for centuries been struggling for religious and racial ideals in their own land. Autocratic European Governments have been unable to deprive them of their ideals, and America can not hope to do it. Can the Pole, the Slovak, and

the Irishman forget the contributions which their races have made to democracy, science, and religion? The democratic ideals of the immigrant have helped to make America in the beginning, and they can aid in its further development to-day.

I believe that the term, promotion of citizenship, should be substituted for Americanization. The former defines more specifically the problem which we are trying to solve and does not give offense to any particular group of people. Every immigrant who lands on American shores in the future should be required to learn the English language and to become acquainted with American institutions. All schools should be required to conduct their classes in English. They should, however, not be prevented from teaching a foreign language if they so desire.

Our efforts should not be confined to the immigrant. We have as many native-born white in the illiterate class as we have immigrants. From the cultural and economic standpoint, these native-born whites are more primitive than the immigrant. Why not therefore substitute a broad program for the elimination of illiteracy and the teaching of real democracy, both civic and industrial, for a narrow Americanization program.

The citizenship program being published under the auspices of the reconstruction committee of the National Catholic War Council recognizes that a knowledge of the English language is the first step on the way to citizenship. We also recognize that without concrete instruction in civics the process of adjustment partially fails.

Democracy is best interpreted in terms of opportunity, fair play, equal rights and hatred of oppression. The immigrant should have proper guidance in discovering the opportunities which American life and American industry present. He should be taught that democracy offers an opportunity for fair play and that the evils which we find are due to the fault of the people should be remedied by them. He should be given to understand that no person has a right to share in the benefits of democracy without sharing its burdens. It will be difficult to explain why it is that in a country of equal rights, one man may have an income of ten millions while thousands suffer privation. We should frankly admit the injustice of such differences and explain to him how they can be remedied. At the same time we should explain that equal rights does not mean that each man has the same amount of physical and mental power.

The Catholic Church has always attempted to teach the immigrant the fundamentals of citizenship. It has taught loyalty to country, conformity to its laws, the necessity of participating in the affairs of government, and justice and fair play. Its doctrines place human rights above the rights of property.

Read the program of the National Catholic War Council if you desire to find where the church stands in regard to industrial democracy.

In order to teach the immigrants religion, human rights, and the fundamentals of citizenship the church has been compelled to adjust itself to their languages and their racial ideas. Very few Americans appreciate the difficulty under which the church has labored in this regard. If it had antagonized the immigrants in matters of language and of race, as many would-be Americanizers have done, it would have been compelled to sacrifice the many other good things which it has done for them. We are only too glad to have the Government save us the embarrassment of having to solve the language question.

As a part of our reconstruction program we are—

(1) Endeavoring to have Catholic societies everywhere cooperate with the public authorities in promoting the study of English and civics among immigrants.

(2) Where Catholic parishes, community centers, and Catholic societies have undertaken citizenship work we intend to foster and develop it.

(3) We are organizing committees in the Catholic parishes with a large immigrant population for the purpose of studying civic and industrial problems.

(4) We are conducting a Nation-wide campaign for the promotion of industrial justice and a more equitable distribution of wealth.

(5) We are publishing a text on civics for immigrants which will be translated into all of the important languages.

(6) We are conducting a Nation-wide campaign for the teaching of civics in all Catholic schools.

MR. BUTLER. Just a word of explanation of the objection which Father O'Grady raises. We are taking up the thrift movement, the housing movement, and sanitation, not because there is any thought whatever that they apply only to the foreign born, but because the interest of the foreign born is our business. We are given the task of the foreign born—that is the task assigned to us—and, consequently, we will take these matters up in their relation to the foreign born, not with any thought that that same thing does not apply in equal measure to the native born.

May I interject a remark also, an incident that occurred during the war? It happened to be my job during the war to look after the community conditions surrounding the munition plants. In our work in one of these munition cities—way out in the backwoods, where there was nothing in the town for the people—one of our men reported there was a Y. M. C. A. hut, and when he got there on Sunday morning the Catholic people were having a meeting there in

the Y. M. C. A. hut, and the Catholic priest that day was sick and the Jewish rabbi was conducting the services.

I mention that to show what a wonderful spirit of toleration and sympathy and understanding the war brought about among us. In our own work in the Ordnance Department we had to build school buildings. We had 15 or 20 big public-school buildings purposely built for the children of war workers; some people wanted us to put up churches, but, unfortunately, we had neither the lumber nor the men that we could spare to build churches, so I suggested using our auditorium and school buildings for churches. We put a Catholic altar in one end and a Protestant altar in the other end, and when the audience faced one way they were Catholics and when they faced the other way they were Protestants.

If we can carry that spirit on into the tasks of peace as we did in the tasks of war, I am sure we will accomplish a very great deal.

THE INTERNATIONAL INSTITUTE FOR YOUNG WOMEN.

(Address of Miss EDITH JARDINE, International Institute for Foreign Women and Girls, New York City.)

In the time allotted to my subject I will try to present those features of our work which are in a sense unique and those which constitute our most practical contribution to the field of Americanization.

The first international institute for women, established in New York City in January, 1912, was almost called into existence by a tremendous situation. That immigration of over half a million young women who came to these United States during the five years ending June, 1915, was at flood tide when the first institute was established; yet as a people, we were wholly unconscious of the great contribution which Europe was making in this way to our racial structure.

There are few, I believe, who have any conception of the wonderful and varied qualities of the young women who have come to us from the Old World during the past 10 years. There have been not only thousands of simple, strong, beautiful country girls, but thousands of educated young women from comfortable homes in the cities of Europe. I have not time to suggest their infinite variety in race, in type, in character, in temperament, and in gifts.

There were, however, a group of people who stood where they could see the onswEEP of this great crusade of young women and realized what they were bringing us, in strength, in health, and in the deftness and skill of their strong young hands.

Among those who saw and understood were a few women of the Y. W. C. A., and they said, "Ours shall be the task, so far as lies in our power, of salvaging, safeguarding, and guiding these women which the New World is calling from the Old."

The association did not conceive that it could perform the task without the cooperation of many other social organizations, but realizing the need for immediate action, it assigned to a chosen few the responsibility of developing a plan of action and a practical technique.

In that way the foundation was laid for the foreign community work of the National Y. W. C. A., for women of all races. Such work is usually established in communities under the name of International Institute for Young Women.

After the New York Institute came into being, one institute after another was created until 40 dot the map within a wide circle which includes the New England States, New York, New Jersey, Honolulu, Texas, California, and the Middle Western States. In addition, 10 other institutes are about to be born.

During the six years ending with December, 1918, over 22,000 foreign-born young women were reached through the New York Institute alone.

The war opened new avenues of work and gave us new opportunities for service. Foreign-language workers were sent into the camps to work through the hostess houses for the thousands of non-English speaking men who suddenly found themselves American soldiers. Other workers visited the families of such men in their homes and straightened out their difficulties and perplexities. In the draft boards, in Red Cross home-service work, in every war-work campaign, our foreign language visitors have acted as instructors, advisers, and interpreters for foreign-born people. Such widespread-community service strengthened our relationships with all foreign-born people. I will speak now of the institutes as they exist and of the scope of the work they are carrying on as the result of their past experiences:

Each international institute is conducted by an American executive and heads of departments and a staff of educated foreign-born women who have had American training in social work.

If we have been successful in getting closer to the hearts and minds of foreign-born people it is because we have made our contacts with them through women of their own race. Such workers are not handicapped by those subtle and sometimes intangible barriers which are created by difference in language, in thought, in habits, and customs. We believe that we have made our best contribution to the general field of social work in employing, and in stressing the great value of employing the best type of foreign-born men and women to help

the people of their particular races. The foreign-born workers whom the international institutes employ are always at the service of any social agency which needs their aid in reaching and helping foreign-born people.

Early in the development of the New York Institute, national leagues were formed among our young women members. Not for the purpose of isolating the racial groups, but to educate our members in club organization and to enable them to entertain their relatives and especially the men folk of their families. The league meetings have both social and intellectual features. Some of the most distinguished men of the Greek and Italian and other races have spoken before our leagues and I know that their addresses have been among the best Americanization speeches which have ever been made before the institute.

The first league was formed among our Greek members under the name of the Pi Alpha Alpha, the initials of the words Patriotismos, Aphosiosis, Alelovoithia, which being interpreted means patriotism, loyalty, and mutual help. The second league was formed by our Italian girls under a similar name. The Scandinavian league chose the name of the Three Northern Sisters League, with the same object and ideals as the other leagues.

We are very proud of our youngest league, the first Lettish National League of America; for one reason, because it has sent a representative from our institute to the conference at Paris to ask for self-government for Kourland, the native land of the Letts; for another reason, because the league is in the lead among the foreign organizations in New York in the amount of bond selling and Red Cross work which it has done and because it promises to be a strong Americanization force throughout the United States among the Lettish people.

A recent development in the international institute plan is the planting of offshoots from the main center in foreign colonies throughout the community. These offshoots are generally established as mother's clubs in order to reach the stay-at-home women of the colonies, seldom reached by other social agencies. Prenatal clinics, cooking classes, food demonstrations, and English classes are conducted in these clubs.

The New York City Institute inaugurated these centers, and their experience with one may be illuminating.

A colony of Russians established themselves in one of the city's most discouraging districts from the housing point of view. These plain, Russian people of the pure peasant type seem curiously out of place in their hideous tenement surroundings, and one feels as if they have been suddenly introduced into an unnatural environment by some mysterious means. Regard them clinging to their Old World

customs with a tenacity born of years of habit and then shut your eyes and picture the vivid scenes in Tolstoi's "Cossack Village," for instance, which one can imagine presents their original environment. The Russian women of this group are entirely absorbed in husband, children, and household tasks; the outside world means nothing to them.

The Russian worker of the institute meets these women two or three afternoons a week in the tenement house apartment which has been furnished as a club center for them. She sits sewing and knitting with them while she talks on practical subjects, encourages them to go to maternity centers, milk stations, or clinics and tries to interest them a little bit in the life of America which lies outside of their doors.

The men relatives of these women, really hungering and thirsting for knowledge, sent a delegation to the secretary of the institute to ask if they too might have a respectable meeting place like the women's club. The formation of a men's club rapidly followed with a membership of 75. They have named their club "Abrazavanie," which means education, and have asked to be taught many and divers subjects. An educated Russian man has been engaged as a leader for the men's club, which has just been housed with the women's club in joint headquarters.

So the work of the International Institute often gets down into the hearts of the people of the foreign colonies and brings to the surface the desires and ambitions of the inhabitants who had not known that there were Americans who could and would help them.

The international institutes always extend their hospitality to the masculine relatives and friends of its members knowing that the foreign family is very much more of a social unit than the American family, and that you can not do very much for a group of either sex without reaching out to the family as a whole.

To conclude, education, recreation, community service of every kind, intimate friendly contact with foreign people of every race, are all in the field of our foreign community service. The work throughout the United States is linked together by nine traveling field secretaries who are attached to the national organization of the Y. W. C. A. This national organization is constantly promoting new work, training new workers, studying methods and arriving at standards. It is carrying on a national program which includes the international translation and service bureau and the research and information section. The latter answers questions in regard to all phases of Americanization work.

Perhaps our place is to act as a link and an interpreter between our foreign-born and native-born people and draw them a little nearer toward that complete understanding and community of spirit

yet a dream of the distant future, which will constitute true Americanization.

Mr. BUTLER. The work of the Council of Jewish Women will be presented by Miss Helen Winkler, chairman of the department of immigrant aid, Council of Jewish Women.

COUNCIL OF JEWISH WOMEN.

Address of Miss HELEN WINKLER.

In introduction, I wish to thank our chairman for giving us this afternoon.

The Council of Jewish Women is now an organization of about 28,000 women representing 106 local organizations in as many cities and towns throughout the United States and Canada. After several of the most horrible pogroms that had shocked the whole civilized world, the Russian Jews, deprived of home and fortune, property and life, sought an asylum in free America. At this time, 1906, the Council of Jewish Women, recognizing its duty to its forlorn, unfortunate, and unprotected sisters, developed a national scheme of protection and guidance for these unhappy immigrants. Impelled by this impulse the council became the first national woman's organization to extend its hand of fellowship and welcome to the bewildered newcomer at the port and to protect and help her to adjust herself to life in the United States.

The value of this humane service and its importance to the immigrant and to the community, determined the council to make of it the chief national activity of the organization. Since that time the council has greeted the unprotected girl and woman in her own language at the eastern immigration stations (and now is extending this service to the Pacific coast), acts as her friend there by interpreting to her the immigration law and the reasons for her detention; overcomes her bewilderment and connects her with relatives or friends; helps her to secure from relatives or friends necessary traveling moneys, affidavits, etc.; and protects her until she finally reaches her ultimate destination. Then through its 106 immigrant aid committees and several hundred correspondents, that make a network of protection covering all parts of the country and Canada, the girl is afforded protection, is helped to secure good housing, suitable employment, and educational, social and recreational opportunities, and through this friendly contact with her American sisters, she is helped to adjust herself to her new environment with the least possible friction and delay.

The service of helping the newcomer to acquire a knowledge of English as quickly as possible, has always been a part of the personal friendly service extended to the immigrant girl and mother. When the European struggle came close to our country and when finally the United States entered the world war, the country for the first time became fully aware of the unadjusted alien in the community; of the large masses of illiterates who could not intelligently share in our life and in developing the democratic ideal. It was then that the educational effort of the council, namely, bringing English as quickly as possible to the newcomer, became significant.

With the recognition of the country that a reading, writing, and speaking knowledge of the language is the fundamental unifying force in Americanization, without which full participation in American life is impossible, and through which the newcomer may get an understanding of American laws, customs and institutions, and of economic, social and civic privileges and responsibilities, the Council of Jewish Women, with its years of experience and close contact with the newcomer—the girl and woman—fully appreciating her desire to understand her new environment, made its Americanization endeavor the promotion of literacy and English.

Preliminary to drawing up a practical program that would be applicable in large industrial centers with considerable alien populations, the council made a careful study of existing educational facilities and found that these in most cities consisted merely of insufficient night schools, poorly administered; that the greatest amount of illiteracy existed among the mothers in the homes and the girls in industry; that there is a decided logical relationship between illiteracy, small earnings, and poor standards of living; that among girls in the factories not 16 per cent and among the mothers not 1 per cent availed themselves of existing night school facilities and that daytime facilities were practically unknown.

The reasons given by the girls themselves for nonattendance at night schools were:

Long working hours and speeding up in the seasonal occupations with the resulting fatigue.

Need for wholesome recreation and fresh air to be had at night only.

Natural discouragement in ungraded classes made up of aliens of all ages and all degrees of previous education.

Poor teaching standards and conditions.

Our foreign mothers, with their ceaseless daily round of family cares, obviously found it impossible to attend night schools. One of the most serious obstacles to the success of the "English to foreigners" classes in the night schools was found to be the inability to secure teachers who were specially trained for this highly specialized

educational field. Too often the tired daytime teacher, with no knowledge of how to meet the special needs of the adult illiterate immigrant woman and no understanding of her Old World background, is placed in charge of night-school classes. This lack of qualified teachers was found to be the main obstacle to the development of "English to foreigners" classes, both in the evening and in the daytime.

Based on this survey of conditions, the Council of Jewish Women went to work upon a practical program which now engages the activity of about 50 of its local organizations in all parts of the country and through them is to some extent affecting the activity of other voluntary organizations with similar aims. The objectives of the program are the development of—

First. Small-group homogeneous daytime classes for mothers in tenements and neighborhood centers and small-group homogeneous evening classes for girls.

Second. Classes in the factories conducted *during* and not after working hours.

The whole effort implies personal friendly contact of the American with her alien sister.

The small-group homogeneous classes for mothers are organized by a home visitor—a friend who speaks the language and appreciates the point of view of the foreign mother and her needs and her difficulties.

This friendly visitor—a home teacher if you will—secures the mother's interest, bringing out her latent desire to study English and almost invariably succeeds in organizing as many groups of mothers for the study of the English language as the facilities planned can take care of.

The mothers, often totally illiterate and shy of the formal school buildings, usually prefer to meet in some inconspicuous center in their immediate neighborhood, in the early afternoon hours, before the older children return from school and after the first heavy round of home duties has been accomplished. The details of the organization of mothers' groups through the friend in the home are very simple and practical—all based on the friendly personal contact of the American with her alien sister.

The pity of it is that the board of education, even when ready to appoint and pay the teacher, usually has not as yet properly qualified teachers available during day school hours and often has none at any time. In such cases the council undertakes to do what is really the function of the school board, namely, search out qualified teachers who are ready to render part-time service under the board of education and whom the council's class organizer trains in the methods of conducting successful classes for illiterate adults.

Sometimes the school principals offer every facility of school building and organization but the school board is not in a position to take over the teaching. In such instances the council secures the voluntary services of qualified teachers, or pays them itself in the belief that the work is of such value that the school board, urged by the force of public opinion, will in time take over the teaching responsibility. Always the council has the objective to make this educational activity part of the city's responsibility and is unremitting in its efforts toward that end.

The permanence and effectiveness of the class groups depend in the largest measure upon the friendly personal contact between the leaders or organizers and the members of the classes, as well as upon the sympathetic attitude and special teaching ability of the teacher. For this reason, personal friendly contact is maintained continuously. This contact of sincere fellowship is the fundamental Americanizing factor in the effort. The spirit of neighborliness, too, extends to the care of the children under school age which enable the mothers to avail themselves of the facilities offered by these small-group classes for the study of English. Again, caring for the children intensifies the American influence and brings it more intimately into the family group.

The mothers' group, specifically organized for the study of English, will, therefore, through the friendly contacts established in the individual homes, become the natural Americanizing centers of the neighborhood, affording, according to Mr. Burns's definition of Americanization "a mutual giving and taking of contributions from both newer and older Americans in the interest of the common weal."

The council's concern with the factory class is that through such classes the vast majority of the alien unskilled industrial women workers whose leisure is too limited for other educational opportunities can be reached and their illiteracy overcome. The fewest illiterate alien working girls attend night school. The reasons for this are evident as the amount of leisure and the physical strength of the average worker is too limited for the double task of the daily factory strain and the night-school work.

In making propaganda with employers, educators, and school boards the council thus far has not had large direct results, as the idea of the factory school is still new in the minds of employers, school boards, and the general public. The council's effort is to bring to public recognition, by the example of factory schools now in effective operation, the fact that industry has the strategic position and that the two forces of public education and industry must pull together in the solution of the problem of illiteracy.

Outlining the work of the Council of Jewish Women in Newark, N. J., will illustrate the practical application of the Americanization

program. In Newark, a city with a population of about 450,000, there are mainly women's industries employing chiefly alien girls and women. The city has 70,000 alien factory workers.

The council visited about 500 homes in the most congested district and established personal friendly contacts with the women. As a result, it has, in a very small store close to the mother's homes, a "Two R's school" where daily the illiterate mothers of the vicinity come to learn English under a qualified public school teacher while the children are being cared for in an adjoining room by a member of the council. The continuous friendly visiting in the homes of the mothers is increasing the attendance and deepening the interest of the neighborhood in the "Two R's school," multiplying the classes to cover a larger district.

At first the board of education was entirely uninterested, believing that the night school, with its admittedly slender attendance could be the only practical means of overcoming alien illiteracy. Today the school board has an appreciation of the effort successfully initiated and maintained by the council which is bringing a knowledge of English and civics to four groups of illiterate mothers and one group of factory girls and creating a closer tie between the American woman and the foreign homes represented in these class groups. For a year now these groups are under school board direction and supervision, while the council continues to link up home and school.

Recently the largest woman's organization in the city of Newark took up the council's plan of work to extend it to various racial groups and has already, with the help of the council's experienced local chairman, organized classes in English for Italians and Czechoslovak mothers and is planning to reach further racial groups.

All this activity has made for a development of public opinion that now calls upon the board of education to take the initiative. It has become active and looks to the establishment of classes in the factories as well.

This effort in Newark illustrated the practical application of the Americanization plan of the Council of Jewish Women which has been successfully repeated, varying according to local conditions, in such cities as Baltimore, Philadelphia, New York, including congested districts in both Brooklyn and New York City proper; Elizabeth and Jersey City in New Jersey, Yonkers, Albany, and Rochester in New York State, Nashville, Chicago, Cincinnati, San Francisco. In all of these cities and in many others, the classes have impressed themselves upon the attention of the school boards, making them more aware of the imperative need of supplying extended daytime facilities for teaching English to foreigners and the further need of

developing a corps of specially trained teachers for this highly specialized service. In the successful development of this educational work, the recognition of the value of the home teacher who is a combination of personal friend and classroom teacher, gradually becomes obvious.

As a body of women, prompted by a spirit of true fellowship, extends to the stranger of our gates welcome and much needed protection and guidance, so these same women, loyal, citizens of a country whose welfare and progress they cherish, are keenly alive to make of each newcomer a real asset to the country, to help her to participate as fully as possible in its advantages, opportunities, and responsibilities.

Mr. BUTLER. We have had to group together the civic organizations, including the civic clubs, chambers of commerce, boards of trade, various organizations of that kind, and that will be presented by Mr. T. Aaron Levy, chairman, Americanization League, Syracuse, N. Y.

CIVIC ORGANIZATIONS.

(Address of Mr. T. AARON LEVY, chairman Americanization League, Syracuse, N. Y.)

I want to make one cheerful announcement, and that is, I am not going to create a definition of Americanization. I will assume that by this time the word "Americanization," like the terms law, life, and liberty, has at least a fairly precise meaning.

The spirit of awakened America is notably revealed in the fact that civic organizations like chambers of commerce have taken so generous a part in the widespread sweep of Americanization. There are still hirers of labor that are dead to the tramp of events, but many employers are now alert to the needs of the hour. They realize that they have duties to perform; that an English-speaking, loyal working force is a vast asset; that if they do not know their own employees, demagogues will know them; that Americanization is based not alone on justice but on good policy as well.

Three years ago the Syracuse Chamber of Commerce started its local work with aliens by the selection of an Americanization committee. At once it set out on the uncharted sea. The problem dealing with foreigners, the counsel of foreign leaders was constantly sought and very often followed. This trust in them bore fruit. Many new night schools were established. Columbus Day was celebrated with the Italians for the first time as a civic holiday. The use of English was encouraged in foreign lodges. Patriotic mass meetings were held at which loyalty to the Government, and the wisdom of learning the language of the

land was emphasized. Schools at churches were started and maintained, reaching a group of men and women far beyond the influence of the educational arm of the State. Liberty bonds, War Savings Stamps, war gardens, war chest were all participated in by these modern pioneers of Europe with an ardent zeal, rivaling that of our native citizens. Interpreters and speakers were furnished for various occasions. Foreign peoples and native Americans were from the very beginning brought closer together in discussing the common civic and patriotic needs, and each grew to know the other better. Misunderstandings were banished, walls were broken down, and bridges built. A speakers' bureau was established to explain the spirit of Americanization both to the foreign born and native born. Syracuse learned that the way to Americanize was to Americanize.

Slowly and steadily these experiences taught the committee the way to go. The service of these foreign leaders was of such high moment that it seemed wise to move forward in utilizing the entire latent power of our alien peoples. So eight or nine groups were organized as branches of the parent society, each having its own officers and management. They sent delegates to the general organization to discuss the larger, city-wide issues. But each foreign group was urged to develop its own initiative, to grow strong by working out its intrinsic problems. They were taught to Americanize from within instead of from without.

Then the Syracuse Americanization League was formed, consisting of representatives of the foreign groups, of labor unions, of civic societies, of the manufacturers' associations, of women's organizations, of the library, of the board of education, of Syracuse University, and other interested existing agencies in the city. Thus the work of Americanization was unified and centralized and duplication was avoided.

After a period of two years of achievement, the interest of the municipal administration was won, and a small appropriation was made in the city budget of 1918, and the league was recognized as a municipal function, and as the agent of the city in Americanization. Two secretaries and a stenographer were hired late in the year and a room was obtained in the public library, where a vital and active bureau of information and counsel for foreigners was established. Home classes were organized, a large class in citizenship maintained, night schools and factory schools encouraged, and an intensive supervision and coordination of Americanization work maintained, including the establishment of branches of foreign women. This year, the city increased its budget for Americanization work from \$800 to \$4,500.

A mere tithe of the foreign men and women in the Syracuse factories attended the night schools. The solution was to bring the

school into the factory where there was a natural group ready for classes, providing a method of organization was at hand. The chamber of commerce committee suggested the selection of a supervisor of Americanization in each factory, and the selection of a committee of foreign men to secure enough signers to a petition, justifying a request to the manufacturers and the board of education to establish a factory class. The manufacturers responded readily, and in every factory visited the workmen of foreign birth welcomed the proposition. In three months 10 factory schools with 20 classes were in action, reaching almost as many pupils as the entire long established night-school system. It was found that constant supervision of the employer and a strong teacher were needed to make a successful factory school. Wherever those factors existed, the school was highly successful, otherwise it waned. Such results have been achieved that the way is now clear for an intensive campaign in the fall to make many plants in the city 100 per cent English-speaking factories.

From the very outset, the chamber of commerce encouraged various groups of foreign-born peoples to meet in their rooms, financed the early work, and in many ways befriended the men and women of other lands. The chamber also encouraged constant meetings of foreigners with native citizens. As a result, a splendid spirit of comradeship was developed.

The Americanization committee found the social gathering the highest type of activity. From the first step where leaders were brought together, the committee proceeded to the second step of having a group of Americans invite a foreign group. This was followed by the foreign society inviting the American society. The University Club, the Rotary Club, and like societies have been asked to also engage in this vital work.

The chamber of commerce committee learned that the way to win the confidence of the foreign groups was to earn it by cordial cooperation. It was found that there was keen resentment among the foreign groups over the occasional policy of newspapers in maligning an entire people by calling attention to the group affiliation of a wrongdoer. An influential committee took the matter up with the men of the press, and they cheerfully agreed to the adoption of a policy of fair play on this sensitive subject. Likewise, the police authorities have been visited and a friendly spirit of cooperation established in the treatment of foreigners.

The chamber of commerce has used its good offices in writing to legislators at Albany and Washington in regard to proposed legislation on matters relating to Americanization.

Although the chamber of commerce initiated the work of Americanization in Syracuse in a broad-minded way it worked itself out of

a job and turned over the control of the problem to the municipality, believing that the city was less likely to incur any suspicion of a partisan bias. In this way the progress of Americanization was placed on a higher plane. The chamber of commerce thus changed its position from being the parent of the movement to becoming a distant relative.

The treatment of the worker in his place of labor, both as to wages, conditions under which he works, and fairness of dealing is an educational influence beyond calculation in reconciling the stranger to the new life in America. Proper housing conditions and wholesome recreation are an integral factor in the process of harmonization. The foreign-born employee generally respects the man he terms "Boss." He spends more time in the factory, shop, or store than any other place. His health and even his life to some extent is in the hands of the manager of the plant he works in. The ethical and economic part of Americanization should not be hindered. Thus there still remains a vast field for future activity and correlation in Americanization on the part of the chamber of commerce and other civic agencies.

Mr. BUTLER. The women's organizations have been very active during the war; millions of women have been taught how to work for the public, and they are now keenly anxious to do something definite; and what they can do will be pointed out for us by Mrs. Percy V. Pennybacker, past president, General Federation of Women's Clubs, Austin, Tex.

WOMEN'S ORGANIZATIONS.

Address of Mrs. PERCY V. PENNYBACKER,¹ past president, General Federation of Women's Clubs, and special representative War Camp Community Service, Austin, Tex.

Because several of the organizations have already pointed out quite clearly what they have done, I may perhaps use these few moments to advantage by showing you some of the problems we face and why we have not done more.

There is no doubt that organized womanhood wishes to do its full duty toward this great problem before us. I believe each organization, however, will admit that it is not satisfied with the results it has been able to accomplish. We need a sane, scientific, practical, comprehensive plan of work, and I fully believe that there is no greater duty, no greater privilege, no greater benefit that the body represented here by these allied interests could render to America than to furnish to organized womanhood just such a plan.

¹ See note following address.

While the plan must be scientific, it must not be too technical; while it must be comprehensive, it must also be particular enough to fit the different sections of the country. But it is not enough simply to prepare this plan; it must then be presented to all organizations of women sympathetically, persistently, and dramatically—each of which adverbs I use advisedly. The trained scientific worker is often unsympathetic with a great volunteer force. The trained worker does not always realize that organizations of women are made up largely of untrained women, and that every year our strength is recruited by hundreds and thousands of women who come in as new members.

It is not fair for you trained experts to expect from such women quite what you would expect from those who have had professional preparation. On the other hand, do not undervalue what these women offer. They have learned lessons in the school of life that some experts have not; they have a certain practical touch with the community life that renders them invaluable. While there is a lack of sympathy sometimes on the part of the experts, there is also sometimes a lack of sympathy on the part of the volunteer workers. Many of us have tried to preach year after year that there is nothing more dangerous than ignorance at work, and I wish I could make every woman's organization realize that.

It would not hurt if some men realized it, too.

It is not difficult for us to come to a sympathetic relation in so vital a problem as this if each will only study the other. Will you let me give you a wee bit of advice from our side of the case? This is especially to our friends, the men, who have been heard a little more than their share during this meeting. Would you mind my telling you two things which you will please *not* do? When you talk to these great bodies of women, who are glad to hear you, in the first place do not talk down to us. The day has gone by when women are to be talked down to, even by experts.

The second things is, do not flatter us. The day has gone by for saying, "I am standing in the presence of one of the most beautiful and intelligent audiences I have ever had the opportunity of addressing."

This plan must be presented persistently, because if you have ever had anything to do with making the program of a great woman's organization you know how people from the four corners of the earth come with plans to save the world, and each one tells you that his plan is the one it is your duty to make of major interest. I want this Americanization department to come early and to come often, to show women there is no duty in the universe that is superior to our duty to the foreign born.

The department has a great advantage in the fact that women like to work under the Government. The war has demonstrated this. Having the Government at our head will be a tremendous incentive to women all over this land to do their best.

There is yet another reason why this topic must be presented so persistently. It is because women's organizations are democratic and they believe in rotation in office. When a new administration comes in we often find the plans that have been well started, the plans that really looked as if they were to mature, dropped, because the new administration thinks, "It will never do for me only to follow those who have gone before; I must originate something; I must have something that is individualistic of my administration." So we want the Government and other forces to come again and again, and say, "Women may come and women may go, but this Americanization must go straight on until America has done her duty."

The plan must be presented dramatically, because men and women work better when their emotions are touched as well as their intellect. What subject is there that lends itself more to dramatic presentation than this topic before us? As you sat here the other night and saw that picture, "The Making of an American," did you not feel your heart touched and stirred? If we can only present that truth to womanhood over this entire country, we will generate such a wave of intelligent enthusiasm that nothing can stop its bringing marvelous results.

Organized womanhood needs as a great basic and fundamental law to realize a truth—the truth has been touched upon many times in this meeting—that these friends of ours from overseas come bearing gifts in their hands, if we are only wise enough to see these gifts. I do not know why we Americans do not appreciate this fact more. I wish every woman in this land could have been with me last August, when I happened to have been called to New York to have the privilege of seeing some of the work of the Y. M. C. A. among the foreign born. A Syrian took us to call upon a friend of hers. After we had climbed four flights of stairs, the door of the tenement opened and we stood in the presence of one of the most beautiful women I have ever seen. She was a real Madonna. In her broken English, which I shall not try to imitate, but in an exquisitely modulated voice, she said, "I am sorry you ladies have had to climb so far, but we Syrians, born on Mount Lebanon, would climb even higher to have the sunshine and the pure air and to see the water."

Now it chanced that there was with me that day a gifted young friend from Minnesota, a woman who had never been to New York, who asked, as she looked out the window: "What is that?" We

said, "It is New York Harbor." "Perhaps I can see the Statue of Liberty, and I would rather see that than anything in New York," replied the visitor. Then the dramatic thing happened. The little daughter of our hostess took her by the hand and led her to another casement. She flung it open wide and in a perfectly natural manner said, "There she stands, lady, to welcome us all." When my friend turned to look at me there were tears in her eyes, and I could but think, "Oh, happy daughter of Minnesota, to catch your first glimpse of our Goddess of Liberty through the eyes of a little maiden born on Mount Lebanon."

Then the child went straight on, "My sister and I stand here often and watch our transports sail away loaded with our men who are going across the sea to fight for our flag and we wave them good-bye, and often they wave back to us."

I wrote my children that night, "Perhaps that little dark-eyed maiden waved good-bye to our boy as he slipped out on that early June morning on the great gray transport for the trip from which some of his comrades did not return."

Oh, dear friends, did not that family come to America bearing gifts in their hands?

Organized women like a concrete, definite task to perform, and you have touched the task a hundred times in this meeting. It is the ceremony of naturalization. Why should you not make the women feel this is a part of their solemn duty? Do you know why women do not think more about this? It is because they do not know.

On a trip I have just finished, lecturing in War Camp Community Service, I asked at least 50 audiences this question, "How many of you have been present at a naturalization ceremony?" Generally there was one hand up, or two; never more than 12. Sometimes not a single hand was raised.

Now, dear friends, I believe in this old slogan, "When the people know, the people will do." We do not know how wretchedly the naturalization ceremony is administered. I never shall forget the first time I entered a court room to see the ceremony, and I shall never forget how disappointed I was. My next opportunity to see the ceremony was in a great camp. I thought, "Now I am going to feel one of those thrills up and down my spinal column which we love." What happened? The environment was perfect, they called the soldiers by nationalities. When they called Germany, just one man came forward, and I am glad to tell you the spectators cheered the one German when he took the oath. When they called Poland, it looked as if the whole earth arose. Many of these men did not understand English. The judge began to put the questions; he first

asked, "Do you believe in a republican form of government?" They answered very strongly, "Yes, sir." A little later he asked, as the law requires, "Do you believe in polygamy?" And with equal firmness, most of them answered, "Yes, sir." Whereupon the judge said, "Oh, no, you don't. You don't understand the meaning of the word. Polygamy means a plurality of wives. Do you still believe in polygamy?" Some of the men still responded, "Yes, sir." Then the judge said, "Look here, boys, when you have lived with an American wife as long as I have you will know that one wife is enough trouble and you will not want more than one."

Of course this brought a laugh, but was that a time for levity? Was that the place for facetiousness? No. Oh, when will we Americans realize the value of solemnity and dignity and beauty in our civic ceremonials? It should be the duty of the men and women of the community to know whether or not these ceremonies are administered with solemnity and dignity. We blame our judges, but we elect our judges or the people who appoint them. Let the people know; when the people know, the people will do.

NOTE.—Since the preceding paper was presented, a definite program for Americanization has been adopted by the General Federation of Women's Clubs. The following is the statement of the committee of that organization in regard to the matter.

The Federation of Women's Clubs, with nearly 2,000,000 members, and comprising groups of every kind, from great city organizations to small rural clubs, including, too, every type of woman, from the highly trained and specialized worker to the plain housekeeper, seems to be a body singularly fitted to do such valuable Americanization work as can be accomplished through natural friendly channels in every community. The foreign-born woman and the home are, after all, focal points where there may be created that interest of the affections as well as of the understanding which must be the very basis of good citizenship.

Moreover, the federation has had for years certain "departments of work," each guided by a national chairman who is an expert in her particular line, and these departments are paralleled by similar committees in each State. The departments are: Civics, civil-service reform, conservation, education, home economics, industrial and social conditions, legislation, public health and the cultural grounds, art, literature, and music. It will be seen that each of these topics has its direct relation to the question of Americanization. During the past year the 11 chairmen have agreed to concentrate upon this most vital subject. The department of education has already issued a pamphlet intended to give club groups the self-training and the thorough information without which the attempt to do practical work may result in more harm than good. This pamphlet, prepared by Mrs. Frank Gibson, of California, deals with the meaning of Americanization, the home teacher, the substitute for the saloon, outlines of two seminars of six lessons each, one on meetings for Americanization of industry, topics for speakers on Americanization, reconstruction needs, and a reading list. The department of literature has also issued a study course on "The immigrant as seen through his own literature."

A joint publication, comprehending the suggestions of all the departments, will soon be put in the hands of many thousands of club women. The suggestions for work which will be elaborated in the federation publication involves:

1. The holding of Americanization institutes for practical work, getting together club women, teachers, and members of other organizations.
2. The holding of Americanization conferences, inviting all women's organizations in the community to send representatives, and including the leading women of each racial group to advise on the needs and methods of reaching the foreign-born woman in the home.
3. Community gatherings of foreign and American born at which the foreign born shall show the gifts of their nations in music, art, food, the industries, etc., and the definite contribution these gifts can make to American life. This may be elaborated through community singing and pageantry.
4. The fostering of the handicrafts of the foreign born.
5. The organization of clubs of girls where parents are foreign born.
6. The appointment of committees to visit the naturalization courts and observe the processes of naturalization and to report such observations back to the clubs and to the general federation division of Americanization.
7. The opening of public-school buildings for day and night schools for training new citizens, and furthering classes in industrial plants.
8. The establishment of bureaus of information on naturalization in connection with public schools.
9. The comparative study of naturalization laws in various States.
10. The use of public libraries as community centers.

Mr. BUTLER. I am sorry that Dr. Tippy can not be with us to present the field for service of the churches. His paper will, however, appear in our published proceedings.

I am going to take a moment of his time to answer a question that has been asked me relative to our attitude toward a number of matters connected with the churches.

First, there is this matter of proselyting. Father O'Grady has brought out the fact that his people have feared that some of this work of Americanization might lead to proselyting.

This department is saying very frankly to church people, who inquire of us as to methods of Americanization, that they will not only fail in their purpose but they will make the work very hard for us if they attempt through the work of Americanization to win converts for their own religious creed.

We can succeed in Americanization only if we enter the work in a spirit of purest unselfishness. If we approach these foreign-born people with the hope of winning them to our particular religious or political faith we will create only a resentment and a mistrust of our whole movement.

Church organizations will find ample field for their efforts among people of their own faith.

The interest of America in this problem is too vital and pressing to permit the work to be used as an entering wedge for propaganda, religious or political.

The second matter is that of the use of foreign languages in the churches and religious schools. We are taking the unequivocal stand that every American child is entitled to know the language of this land. To this end we urge that States shall require that all schools, public and private, shall be administered in the English language and that the primary studies of all schools shall be in English.

This department is, however, not opposed to the conducting of religious services in other languages nor to the teaching of other languages so long as they do not interfere with the right of the child to learn his elementary studies and receive his school training in the English language.

We think this is only a fair and just and an American position to take.

WHAT THE CHURCHES CAN DO IN AMERICANIZATION.

(Address by Rev. WORTH M. TIPPEY, Executive Secretary, Commission on the Church and Social Service, Federal Council of the Churches of Christ in America.)

The churches have long been an important factor in Americanization. They have homes and agencies for meeting and caring for immigrants at every port in the United States where immigrants are admitted. They have special schools and colleges for the various language groups, special seminaries for the training of ministers, and in every city where the foreign born congregate the leading denominations spend large amounts of money and have many influential centers of activity. This work is wholly Americanization in the broadest sense of that term. In addition to the teaching of English, there is the care of the family, especially of the children, in the atmosphere of the spiritual ideals of America. All these missions and churches to the foreign born are intensely patriotic. I can think of no better or more powerful agency for Americanization than the right kind of a church for immigrants. It should be known also that the great women's boards of home missions of the churches spend several millions of dollars in this work every year.

It has been observed of late that foreign-born citizens are drifting into our regular churches, especially those in congested centers, and a quiet movement is on to welcome them, to look after their families in the parish visitation of the ministers, and to bring their children into the Sunday schools. The Sunday-school roster of a present day down town or industrial church is a startling mixture of names from the ends of the earth. A movement is also on to have the women of church societies go into immigrant homes in

their parishes, or in mission parishes, to teach English to the women of these homes.

The Americanization problem of the church is not so much to do new work, or new kinds of work, as to do more powerfully what it has been doing for generations; and that it is preparing to do. The Methodist Episcopal Church is raising \$45,000,000 for aggressive work in the home land; the Methodist Episcopal Church South, the Presbyterian Church in the United States, the Northern Baptists, the Disciples of Christ have similar movements, and within the last five months the interchurch world movement has been launched by the combined Protestant boards. This vast organization is surveying the entire nation to determine what needs to be done, the new requirements of personnel, and what money must be raised. It will require between a half billion and a billion dollars, and the money will be raised by the methods which have proved so successful in the war. Large amounts of the money will go into Americanization, through powerful centers in cities and through systematic work in rural America.

The church, as I said, will participate in giving instruction in spoken and written English, but its greatest contribution will be in American ideals and customs—religious, social, economic, civic. It will take families into the friendship of its local congregations, and will give the young people a meeting place. It will meet the immigrant with friendship and sympathy and cooperation. The church will also be deeply interested—if necessary as a fighting organization—in the social welfare of the immigrant; that he shall not be exploited industrially; that he shall have a living wage, reasonable hours, and American standards of housing, recreation, and public health.

The church is convinced that we can not have real Americanization unless these things are done.

The possibilities of the Protestant churches for Americanization are shown by the fact that these churches are represented by 115,000 ministers in charge of congregations, 50,000 rural ministers, 25,000,000 communicants of churches, 22,000,000 in Sunday schools, and a vast system of schools, colleges, hospitals, specialized agencies, and a powerful religious press. These forces are highly organized and are being rapidly correlated, and they are available for the great task of Americanization.

Mr. BUTLER. Mr. John Foster Carr wired us that he would be unable to be with us, but that Miss Theresa Hitchler would present his paper.

THE LIBRARY, THE FRIEND OF THE FOREIGN BORN.

(Address by Mr. JOHN FOSTER CARR, presented by Miss THERESA HITCHLER.)

The library was long a sort of institutional Lord Bacon; all learning was its province. Now its province has become all life, and first of all, American life. In the new duties that immigration has brought it is unquestionably solving with large success this new and greatest educational problem of ours. Yet so rapid has been the development of this library movement that in a few years it has become Nationwide and wonderfully efficient in patriotic service, and so quietly has it been accomplished that a campaigning propagandist has found it possible to ask, "Why don't the libraries do something for the Americanization of the immigrant?"

There is only one way of answering that question, and that is by trying to give some idea of what the library has done and is constantly doing. In many respects the library has a far greater opportunity than the school. Friendly and helpful, its aid is more inviting and less formal. It makes less strenuous demand upon the attention of a man who is often very tired after a long day's work. It welcomes those who think themselves too old for school. It is open throughout the year, where the night school, at most, is open only seven months of the year. It can furnish papers and books in the immigrant's own language and thus provide a familiar and homely air. A common meeting ground with Americans, it gives him a sense of joint right and ownership with us in the best things of our country, and this with no suggestion of patronizing interest.

Best of all, I think, the library brings the immigrant in effective touch with American democracy and American ideals, and so powerfully helps destroy the impression of heartless commercialism that many of our immigrants in their colonies continually assert is the main characteristic of our civilization.

Let me give you some of the large or illuminating facts taken almost at random from the mass of records that show the remarkable way in which the public libraries have adapted existing methods and machinery, with plentiful invention, to this new problem—new in its present interest and great extent. Bear in mind that these last four or five years have been years of exceptional difficulty. In the matter of literature in foreign languages the library's first need in helping the immigrant to become an American, it has been impossible to purchase any books whatever from most of the countries at war. Add to this that during these years many of our important libraries have been forced through lack of funds to curtail work, to close stations or branches, discharge employees, buy fewer books. And at such times new ventures are the first to suffer or be abandoned.

Yet see how the work grows! Nearly 800 public libraries are taking part in this movement, and of this number, nearly 200 are doing splendid pioneer work, often on an extensive scale. In our own city of New York with its 43 library branches, those branches having the largest so-called immigrant membership, lead all others in circulation. The use of books in foreign language has increased so rapidly that their circulation now reaches nearly 700,000 a year. The results have proved so satisfactory that the library supply of foreign books has been increased 30 per cent in 2 years. The demand for Italian circulation has increased 27 per cent in each of two recent successive years, and the Yiddish 31 per cent and 42 per cent. Books in foreign languages are carefully chosen, the list being crowded with the most interesting works that can be found describing the social, political, industrial life of the United States.

Chicago writes graphically how the foreign born are "storming the library for books in their own tongue." "Crave" and "yearn" are the immigrant's words. The shelves for foreign books are nearly always empty, volumes being borrowed almost as soon as they are returned. The appropriation for the purchase of foreign books is a generous one, yet this is the official word of despair: "The supply will fall far short of the demand."

St. Louis, like Cleveland and Chicago, has made surveys, and on a wide scale, of the different populations served by the library's branches. It has made sympathetic studies of their racial and national ideals, their cultural backgrounds. Members of the staff have done house-to-house visiting. Posters and leaflets have been energetically used. These sentences, for quoting, picture the character of the work and tell results: "All our material is used over and over again." "These people devour American history and biography." "Grown men and women pass books in their own languages, pocket their pride, and go to the children's corner." "Books in English for foreigners are in such demand that we are unable to fill the call."

But such results as those I have mentioned in dealing with the foreign born come only as the consequence of hard and earnest work. There are difficulties a plenty in the way. Our foreign-born workmen and women oftentimes know nothing of even the existence of the library, or they have a strange fear to enter, and need much persuasion before they can believe that they are welcome visitors in such splendid buildings. Often, too, they fear that the library may be connected with a church that is trying to proselytize them, or that some advantage may be taken of them. They need to learn that the library, like the school, is nonsectarian and nonpolitical, that it is the property of the public, and that full privilege of it belongs to every man, woman, and reading child. For this reason their priests and rabbis make the librarian's most helpful friends.

Once the immigrant workingman is persuaded to enter the library, he needs immediate personal attention. He needs to have the different rooms of the library explained in some way, the few simple rules given him in his own language. Index cards are impossible to him. The open shelf is generally almost useless. He knows little or nothing of the proper use of books; often he has never even handled one. He requires the librarian's aid in selecting and in the mysteries of registering books. In short, he requires much painstaking individual help.

But how bring the immigrant to the library? In a number of places, very ambitiously, lists have been made, classified by nationalities, of all the foreign-born families living within the radius served by the library; and to each family an attractive postal card notice has been sent. But in many of our cities such work would be an almost impossible task. In such cases, very effective publicity has been found in the distribution of cards and leaflets bearing lists of appealing books. These have been sent to the multitude of national societies and clubs of various kinds that exist, as well as to drug, stationery, and grocery stores, to the rooms of trade unions, and to factories. Many librarians are regularly sending boxes of books to such very practical distributing centers. And public schools, night schools, parochial schools are being pressed more and more widely into the service, and the teacher's help very effectively claimed. One library hit upon the novel plan of letting it be known that men coming from work with their dinner pails would be welcome. A branch in a Jewish district in Cleveland supplies Russian tea with wafers at 2 cents a glass. It numbers on its staff assistants speaking foreign languages, and every effort is made, patiently, persistently, to interest the parents through the children.

In some of the New York branches rooms have been assigned for the use of literary and historical societies, and here meetings with music have been held for the discussion of literature, history, folklore, and social questions. By one admirable and popular plan a special visit is invited of a group of men and women of the same nationality. The librarian receives them and one of their own countrymen explains in their native tongue the privileges of the library.

In New York, too, lessons in English have been given, the library itself often supplying the textbooks needed. This has promptly caused a greater demand for simple books in English. Librarians report that every effort such as these described not only increases membership and revives the use of cards that have fallen into disuse, but gives a profitable opportunity for intensive study of the neighborhood. Most of our foreign born are used to being read to, and an adaptation of the story hour has brought excellent results. There

have been addresses by men, often leading men of different nationalities, to those of their own speech; musical entertainments, vocal and instrumental; dramatic recitations with national music on the phonograph; exhibitions of photographs of Italian lace and art. As many mothers have children too young to leave alone, there is the suggestive instance of the library at Mount Vernon that has invited parents to bring their little ones to the children's room, where they are separately entertained.

All this reveals the broad field of service now opened to our libraries, and emphatically it is a work that is fast growing, spreading rapidly over the country. Some of our immigrants are American by right of the spirit if not of birth. To all of them, particularly now, is it our duty to reveal the ideal America, to prove that the sacred things of our past, and the great ideals of our fathers, for which they have such wonderful, ready reverence, can still be found in the America of to-day.

This is the remedy for the divided allegiance that some fear. This is the Nation's great need to-day—a preparedness for the future more important than any other, for it will give us citizens filled with devotion to our country and to the ideals for which she stands. This is our work and our opportunity. Millions are to come. Some of them are already at the gateway, eager to know of our life and to have a part in it, but barred by ignorance.

Shall we not with them build up this America, one with our past, into the greatest cosmopolitan nation of the world—a glorious welding of men, who are one in their desire for liberty, equality, brotherhood, and peace?

MISS HITCHLER. I wonder if I may be granted the privilege of saying a few words, personally, in my capacity as a librarian and a library war worker?

MR. BUTLER. Certainly.

MISS HITCHLER. I have been loaned by my library to the Library War Service, and I have been in charge of the library service at all the camps of the Army, the Navy, and the Marine Corps throughout the United States, and at all other points wherever our American troops have been stationed, except in Europe, where we have a separate service. In my capacity as head of this service it has been my happy lot to come into close touch with many requests for books in foreign languages, and to know that these requests have, in most instances, been granted. We have books in every language—almost every language known to mankind. I remember last summer when I was out at Camp Kearny, in California, one Croatian boy came in, and he was almost in tears when he found a history on the bookshelves, in his own language. These boys, many of them, were able to speak the English language very imperfectly, and to read it not at

all. Just recently I have sent down to Virginia, to one of the chaplains there, books in the Armenian language. He has a little colony of Armenians who can not read English yet.

I closed one eye partly when I discovered that they were not really any longer in the military service, but they are still practically under the Government's control, and they have books in Armenian.

So much for the American Library War Service. In normal peace times I am head of the cataloguing department of the Brooklyn Public Library, where my chief is Dr. Frank P. Hill, the man who was mainly instrumental, in the first instance, for the establishment of the War Library Service fund, which netted us nearly \$2,000,000.

In Brooklyn and New York, with the libraries of both of which cities I have been connected, there is so much of this work being done for the foreign born that it would take me a whole day to tell you a connected story—and even then I would not have scratched the surface. In every city, town, village, and hamlet in this country where there are foreign-born people you will find that the library is trying to meet this great need—more or less inadequately, according to the facilities of that particular community. I have found in my work here in this war service facts of which we are making note for future reference and action—small towns, hamlets, and villages where there are no libraries, and where there is great ignorance. Father O'Grady has said it when he says that the elimination of ignorance is what we should aim for. Wherever there is illiteracy there is suspicion, and where there is suspicion you can not work successfully; and in order to disarm suspicion you must remove illiteracy.

In this work of Americanization, as in everything else, it is not so much the expert that is going to go out ahead, but what we have to look out for is the personality that takes hold. That counts for more than anything else. Inanimate things mean nothing. In Lynn, Mass., I just recently heard—we have the librarian of the Lynn Library with us in the war work temporarily—and they have an industrial plant organized in about the same way that your speaker, Mr. DeWitt, told us of the first morning I was here. One of the wealthiest and most influential citizens of that town was an immigrant at one time. No longer is Mr. Schuyler or Mrs. Van Duzer or Mrs. Great Rocks, from her lofty, patronizing pinnacle, asked to do unto and for these poor immigrants. The people who are doing this are not doing it for the immigrant; they are working with them. If a teacher takes in at the same time that he is giving out, and modifies what he has given out by what he has taken in, he will become a successful and a great teacher. The only way is to get at the heart of a person, and to gain his confidence, and to take his hand and work with him, and then you will get results.

Mr. BUTLER. The next speaker will present the work of the visiting nurse, Mrs. Bessie A. Haasis, of the National Organization for Public Health Nursing.

PUBLIC HEALTH NURSING, AN AGENT OF AMERICANIZATION.

(Address of Mrs. BESSIE A. HAASIS, educational secretary, National Organization for Public Health Nursing.)

Miss Ward tells of a scene in the crowded bedroom of an Italian tenement. All night the young medical student and his professor have been working with an agonized woman. With the first streaks of morning light they have packed their bags, washed their hands, and gone home to the maternity hospital, leaving an exhausted mother, with her first born by her side. The room is in confusion; the husband overcome with fatigue and anxiety. The neighbors come crowding in to tender their good wishes and stay on to exchange reminiscences of similar experiences, incidentally keeping the mother from much-needed rest and quiet, and using up all the available oxygen in the room.

There comes a knock at the door. It is the visiting nurse with her little black bag of comfort, her quiet smile, and her spotless white collar and cuffs. Promising that they may return later, she clears husband, neighbors, and all out of the room, sets the teakettle on the kitchen stove, opens the windows a few inches, and starts to set the room in order. With a pat to the pillows and a change of position, she makes the mother comfortable for a half hour's nap, closes the windows, and takes the baby in the kitchen to give him his first bath by the warm stove. This done, she returns and bathes the now refreshed mother, puts clean sheets on the bed, tidies up the room, places the bowl of boric acid and a drink of water on the chair by her bedside, and prepares her chart for the doctor. As she leaves, the neighbors, the foreign neighbors, meet her at the opening door. Catching sight of the patient, now resting comfortably in a clean and tidy bed, with hair arranged neatly in two braids, by the side of her oval face, the baby asleep by her side, they exclaim, "Well, now you look like an American lady!" And does she not? And has she not learned what is the custom for American ladies in the way of comfort and cleanliness? And will she not know hereafter that this is her due as an "American lady," for at least 10 days after each baby is born, even though in the old country she might have been expected to get up and do her housework or go into the fields on the third or fourth day?

Not a word of common languages was spoken between mother and nurse on the first visit. Not a word of formal education passed. But the mother and baby are started on the high road toward being

Americans. And this is the how and why of public-health nursing as an integral part of the Americanization program.

Let us analyze its success and the method by which it obtained:

First. The public-health nurse enters the home of the foreign born at a time when there is trouble. Service is needed, and needed badly. Her uniform proclaims her as a worker, and to the man and woman who have toiled and sweat in workshop or field there is no passport to confidence like that of a pair of working hands. The uniform also proclaims a knowledge above their own, a familiarity with scenes of life and death, a kinship to the "professor," to which they are willing to trust their dear ones for care. Some, coming from countries where ministry to the sick is the field of the church, recognize in the uniform the added sanction and beneficence of religious service. It may be the priest, the most intelligent member of the foreign community, who has sent her. There is trouble, sore trouble, and she has service to give. And her service assures her welcome.

Second. Nine times out of ten her visits bring immediate and tangible benefit. Even if not in the recovery of a sick one, at least in increased comfort and in the confidence of the family that they are doing the right thing. A few simple admonitions and the baby begins to gain weight. A burned hand dressed three or four times, and the father is able to go back to work. "Hope deferred maketh the heart sick," but immediate results are wonderful help in gaining confidence and obedience to one's teaching.

Third. Once the gratitude of the family and their confidence are gained, there is no subject on which they will not ask or accept advice. And here lies the opportunity of the public-health nurse to win the family over to such American standards and habits as are better than their own. The Italian mother can, after time, be persuaded to take off the "fasch" which binds her new-born baby's little legs up into a tight mummy shape. The Polish mother, after patient teaching, can be induced not to give her three-months baby a taste of the cabbage, stew, or whatever else is on the family menu. Perhaps the nurse can bring with her some day, introducing her as a friend, the visiting housekeeper, who will praise the spotless bed linen, learn from the foreign mother how she prepares some of the famous national dishes, and in return teach her how to cook the cereal and cocoa which are going to make her children better adapted to the climate of the country of their adoption and get them good marks in school for reporting "Yes" to the teacher's question, "Did you have a 500-calory breakfast to-day?"

There is no reason why the advice of the public-health nurse should be limited only to matters of health. Public-health nursing states as its aim, "To remedy not only the case of illness, but *whatever is wrong* with the family." And so the public-health nurse may be the

one to get the young wage earner into lighter work, so that he can attend night school. If she has nursed his brother through a critical case of pneumonia, he is likely to do what she advises. Or she may be the one to urge the father to take out his naturalization papers, knowing that in the hazardous industry in which he is employed he stands as good chance as any other man of being killed and leaving his wife ineligible for a widow's pension. If she has cared for the wife when the last baby was born, he is likely to do that, too.

So far we have spoken of work with adults. And some go as far as to say it is hopeless to try to accomplish anything with the grown people; that our hope is the children. I do not think that work with adults is by any means hopeless, but I will admit that even the public-health nurse can get greater results, and sooner, with the children. The amount of time it takes to teach one foreign mother to properly care for her baby will teach the same lesson to a class of 20 little girls in grammar school, and against far less inertia of habit and superstition. And the time it takes to convince one foreign mother that coffee is not the best breakfast for 10-year-old will stimulate a whole roomful of children to watching the difference in their weight charts when cocoa is used as substitute. And the children somehow do convince the parents, especially if the nurse works with both child and mother.

And so we believe that every Americanization program needs public-health nurses for two purposes: First, to give actual nursing care to the sick, both for its benefit to the sick, for its educational value in the home of the sick one, and also as an entering wedge for an Americanization agent. The visiting-nurse system, be it board of health, tuberculosis association, or infant welfare, which definitely states, "We give no bedside nursing; we do instructive work," is losing two of the most valuable assets: (1) Demonstration, as a teaching method, which grows in value, in proportion with the language barrier, and (2) gratitude for actual comfort and service given. Second: We need the public-health nurse to teach the home care of the sick, and the care of the normal baby, in the public schools, and by close association with the school children to win them to the best American standards of personal and social hygiene, diet, and conduct.

Upon the nurse working in a foreign district there devolves the added responsibility of understanding and doing justice to her foreign patients. This calls for the best type of nurse. This calls for a knowledge of the temperament national history and background in the "old country" of her patients, rather than necessarily a familiarity with their language, though every word she has in common with them cements the bonds of friendship and confidence. Moreover, such a nurse should be skillful not only in her own

technical line, but also should be in touch with agencies dealing with every phase of family and neighborhood welfare, for who knows but what she may portray or introduce to the family all the idea of respect for law, all the high standard of personal honor and business integrity, all the desire for cleanness of body, mind, and surroundings that they still imitate as American.

Public-health nursing has five contributions to make to the Americanization program: (1) It reaches mothers who never go to gatherings of any sort; (2) it translates the technical language of doctors and board of health into the everyday tongue and habit of the home; (3) it gives comfort to the uncomfortable as well as knowledge to the ignorant; (4) it provides an introduction for every other agency whose service the family needs; (5) by educating the *rest of us* it makes *us* better neighbors for our foreign born.

Mr. BUTLER. The next speaker will tell us how the great forces of our boys and girls can be directed in a helpful way toward Americanization. Mr. Burdett G. Lewis, State commissioner of Institutions and agencies of New Jersey, has had a great deal of experience in that line.

BOYS' AND GIRLS' ORGANIZATIONS.

(Address of Mr. BURDETT G. LEWIS, State Commissioner of Institutions and Agencies of New Jersey.)

Children of foreign-born parents are the Americanizers of the family.

The child is the most important member of the family where there are foreign-born parents; for them he is the Americanizer. We must work through him and help him to be a good rather than a spoiled child, as he is so likely to be. He is the interpreter, the business agent, the mediator, and the social leader of the family. Such a position of importance militates seriously against parental authority and threatens to shipwreck the future life of many a promising child.

Let us recognize that the boys and girls are the connecting links between men of to-day and of to-morrow and they are our chief reliance in our program of Americanization; that they are the corner stones upon which the new America is to be erected, not an America which is merely an enlarged New England, not an America that represents but the somewhat bumptious nationalism of the Middle West, not an America that represents the South's fear of industrialism; but let it be an America which represents the best in all cultures, the best to be found in all sections of our country, and which appreciates the relation America must henceforth bear to all the other nations of the world.

PRESENT WEAKNESS OF AMERICANIZATION WORK FOR BOYS AND GIRLS.

The children of foreign-born parents who live in our congested areas are skimming the froth and foam from American life and fail to drink deep and long drafts either from the wellspring of their own national inheritance or from the fountains of American life.

Italian children are taught our so-called American music and to appreciate modern art, but we do not give sufficient attention to Italian music and art, which would, if utilized, make the child of the Italians proud of his birthright and appreciate where American music and modern art fit into the scheme of things.

Jewish children are required to read and study "The Fairy Queen," "The Dream of Fair Women," and the Greek myths, which requirement would be all right if we did not so frequently neglect to have them read and study the Bible stories about the great leaders and prophets of their people.

We spend time upon the Iliad, upon Virgil, and upon classic English poetry, but fail to bring home to the children of Irish parents the significance, the beauty, and the charm of Celtic literature.

We assume that all these children are taught to be respectful when attending their churches and their synagogues, but we too frequently allow them to behave like hoodlums when they attend a public lecture or listen to a political leader speak. We teach them to salute the flag and to sing the "Star Spangled Banner" with much apparent emotion, and then allow them too hoot and hiss at this same flag in political meetings.

During the last mayoralty campaign in New York City great crowds of high-school boys went from political meeting to political meeting on both the East and West Sides of the city hissing and booing at the flag and at every patriotic reference by speakers of the various races to which they belong. Naturalized Americans who were formerly citizens of Italy, of southern Russia, of Ireland, or of other countries suddenly discovered that they had lost their leadership among their people, and that their people had secured new leaders, even if for the moment. These same high-school boys, not the mothers and fathers to any extent, ran through the streets in a sort of frenzy crying out for the "Revolution," for "Peace," and for "Giving them the torch." They, too, were the leaders of the so-called gangs that "struck" against the "Gary system" and broke school windows and smashed desks and furniture.

The city authorities tried to say as little as possible about these things at the time because our country had entered the war in the April previous, and on the 5th of September we had begun the operation of the draft law. The authorities wished to prevent trouble in-

stead of spreading it by advertising it, but nevertheless it forced everyone, and none more than the former leaders of all these races of people, to ask the question, "Why should the high-school students be the leaders in all these strange movements?"

WHAT TO DO WITH BOYS' AND GIRLS' ORGANIZATIONS.

Instead of persisting in our foolish puritanical policy of suppressing boys' gangs, we should welcome them and utilize them for purposes of education and Americanization as has the Catholic Church. Instead of having a number of don'ts we should center our attention upon a great number of things to do. May I outline briefly some of these for your consideration?

1. Let us recognize at the outset that, while organization as such will not solve all problems, nevertheless, unless we build upon definite organization in Americanization, we shall fail completely; and, further, that the group instinct is our greatest asset in handling boys and girls.

2. Let us recognize that in most cities not only is crime play, but crime is undertaken by boys' gangs not as crime, but as play, and that a careful census of spontaneous play activities in any community will show that at least 95 per cent of these natural play activities of such boys' gangs and girls' cliques as are found are wholesome in themselves.

3. Let us so coordinate the drama, the folk dance, the pageant, and athletic games of the recreation periods with the history class, the geography class, the civics class, and the arithmetic class, so that the wide gap between education and recreation may be entirely bridged. Even the excursion to the woods, to the farm, to the zoo, and to the aquarium may be utilized later in the classroom to develop an all-rounded life if the group instinct is taken advantage of. Away with nature study memorized from books which is the denial of the child's right to know the truth by experience about God's out-of-doors.

4. Let us see to it that our schools teach our boys and girls how to make a living as well as how to write and speak English and to recite poetry. Let us not turn our boys and girls out of our schools, thus leaving them high and dry and unable, at the critical period of their lives, to earn a living, to bridge the great gap between the school and the store, the counting house, and the shop of to-day. Shame upon the school that forces boys and girls to take a course in a Y. M. C. A. or Y. W. C. A. night school so that he or she may earn a living or hold a position.

5. Let us utilize the boys who organize the "bottle-fight gang" upon the streets, and the girls who form peculiar cliques to bring

home to the parents the benefits and opportunities provided at the child-welfare station in our cities.

6. Let us recognize that juvenile delinquency is a family affair; let us, therefore, stop praising our children's courts as the last word in court organization, and let us make haste to transform our children's courts into domestic-relations courts, so that we may put an end to the visitation of the sins of the fathers and mothers upon the children of this generation.

7. If we would still cling to the old-fashioned and somewhat out-of-date idea that there is some homely virtue in the idea that children should not be so self-determined as to lose all respect for parental authority, we must utilize the Boy and Girl Scouts' and Camp Fire Girls' organizations to the utmost. Furthermore, Army experience with Americanization, with physical and mental training, and with actual warfare in the field calls for universal training of the youth of the country under governmental authority, which will eliminate the patent evils of militarism, but which shall preserve the obvious vast advantages of military training. Let us utilize the Boy Scouts, the Girl Scouts, and the various organizations for boys and girls to teach both sexes the truth about themselves, about personal hygiene, about the very great need that they know how to take care of themselves.

8. Let us take the finger prints of all offenders, whether they be young or old, so that no one, as a leader of a boys' gang, may make a joke of the laws of the land by lying successfully about his identity. Those of us who have handled the delinquent know that nothing has been more destructive of morals in the growing lad than the ease with which he has been able to escape personal identification, and thus to make a mockery of our laws by lying about who he is.

9. Let us have the boys and the girls bring their parents to the school buildings to see the motion pictures which we must now use in teaching geography, history, literature, nature study, and science. Let us make the evening school a continuation school, not only for the children, but for the parents as well. Let us make this one substitute for the saloon.

10. Let the boys and girls get their parents interested in their games, in their dances, and in their social pleasures, and let them invite their parents to participate. Let us renew, by all means, on American soil that association of child and parent in recreational activities which is so characteristic of so much of Europe.

11. Let us not hesitate to borrow from military training and from physical training the methods and routines by which great bodies of boys and girls may be made interested in life out of doors, and in nature as it is found in the woods, in the fields, in the valleys, and upon the hills.

12. Let us make the country school a center of country life, where children grow real crops under the guidance of the agricultural experiment station and profit by the sale of the farm product just as the child in the modern trade school profits by the sale of his product. Let the school be the center of the harvest home festival and of the county-fair activities.

13. Let us utilize the war to keep the boys and girls interested in the welfare of all the children of all nations from which they sprang. Therefore, let us use the drama, the motion pictures, the phonograph records, the pageant, as well as the printed and spoken word, to renew and vivify the struggles which preceded the present World War, and let us use all these to keep alive our common interest in the group experiences of all of the nations of the world.

14. Let us conduct current-event classes in our schools which will compare carefully the news printed in the English-language newspapers with that printed in foreign-language newspapers, so we may make it unprofitable and useless for the foreign-language press to manipulate so-called news calculated to keep alive racial antipathies, religious differences, and other prejudices so that subscriptions may be kept up and advertising columns sold for fancy prices. We have room for a foreign-language press which recognizes that the children of the foreigner have little need for the foreign-language press, but we have no place in our country for the foreign-language press which keeps alive animosities and which twists hyphens into dollar marks.

INCREASING REGARD FOR CHILD-LIFE PRODUCTION.

Commissions returning from Russian Poland tell us that investigators who came into that unhappy country some time after the inhabitants had fled before the oncoming Germans actually found a skeleton of a small baby in nearly every basket which, as is customary in that country, is suspended from the ceiling in every peasant home in which there is a baby. Some investigators report that there are no children under 5 years of age in Russian Poland to-day. The destruction of child life in various parts of Europe and Asia since the war began exceeds anything the world has ever before imagined to be possible. It is safe to assert that Europe and at least part of Asia will have a respect and regard for child life in the future such as they have never had before. Prosperous, intelligent, and resourceful America must not be permitted to fall behind.

It is much truer to-day than ever before that America is the hope of the world; not only because of her position geographically, economically, and industrially, but more fundamentally even than that, because of the great number of races which have founded their homes within her borders. She must be an example to all the other nations

of the world of how sound nationalism may be made consistent with international relations and international cooperation. We can hardly hope for such a weakening of racial prejudices and antipathies among adults as is necessary to serve mankind in the days that are to come. Our hope lies entirely with the boys and girls of to-day and to-morrow. There is a chance that they may appreciate fully the common danger and that they may be willing to sink their differences in order to perform the common task because of their common faith in the institutions of free government. This conference will have been in vain if it has not brought home the seriousness of the conditions which confront us on the one hand and the avenues of escape from these dangers which proper use of boys' and girls' organizations offer us.

Mr. BUTLER. Mrs. Frederick Schoff, president of the National Congress of Mothers' and Parent-Teachers' Associations, is unable to be with us, but Mrs. Joseph P. Mumford, of Philadelphia, vice president of that association, will speak in her stead.

MOTHERS' AND PARENT-TEACHERS' ASSOCIATIONS.

Address of Mrs. Joseph P. Mumford.

This program evidently was made with the eternal fitness of things in view, because we seem to have the last word—we women.

I want to concentrate, for the few moments I have, on the foreign mother. Coming from the National Congress of Mothers, it is quite natural that I should do this. Think of that poor mother who sits in her own home, who has very little outside to attract her even if she could leave her family cares long enough to attend to it; whose husband does not very much believe in her leaving her home for any purpose except perhaps for church duties; and who, besides, must deal with the young hoodlum we have just heard of—the boy who was whipped by his German father, and who said he “Did not mind the whipping, but he did hate to be licked by a foreigner.” That is the spirit of the American child in the foreign family who knows the language, knows the customs, and so comes to be the director of the father and mother, and especially of the poor isolated mother.

Who is responsible for the “foreign quarters” in our cities? Let me remind you just one moment of that dramatic story of Mary Antin. Do you remember, when the family was getting on a little bit and they moved from Chelsea to Dorchester, and got into a tidy street, where they were surrounded by nice people, that the mother began to take notice how American mothers lived. She found that when they wanted the children to come in off the street they went to

the front door and tinkled a little bell. They did not raise the window and scream aloud. So she got a little bell to tingle for her children. And she also saw, as she looked in through the windows, that when her neighbors ate their meals they did not push the table up under the window, with a piece of oilcloth on it, but they set it out in the center of the room and had pretty tablecloths and napkins, with nice plates and tumblers, one for each person; and she began to have that sort of a table for her family. And then this is what happened: The next door neighbor moved away; and the neighbor on the other side—all old American stock—said she would not live next to a Russian Jew, and finally she moved away also; and then the man who owned the house came and warned them that he could not rent his houses, because people would not live next to Russian Jews. Now, what shall we do in Mary Antin's mother's case? That is what I have come here to ask you. I have the message and I set before you a duty. We have organized in all the States of the Union our parent-teacher associations. These are composed of mothers mainly; the fathers may come if they like. They meet at the public school, which is the natural place to meet, where there is no class or race line drawn, and there they convene maybe one or two afternoons in the month. The mothers are all invited. The children prepare, as a language exercise, little notes to their parents inviting them to come on a certain date, and the teachers welcome them there at the schoolhouse.

This movement has proved of great benefit to the schools, but what we care about most of all is the benefit to the mothers, because when they are gathered there in these associations, then they get instruction of various kinds which they can get in no other way. Perhaps the teacher makes a little talk and explains the work, and what she is trying to do to help her children; or the principal of the school comes in and gives his view of what he wants done or what he is trying to do; or the neighboring doctor will gladly give a health talk; or a lawyer give a half hour of his busy life warning of the dangers of boys on the streets, and how that leads them to crime; and matters of that sort are talked over with these mothers; and then, besides, they have their little cup of tea, which loosens all their tongues and makes them very chatty and pleasant with each other.

Now, where could you find a better place for Americanization than right there in that parent-teacher association? It is the one spot of all our whole country, the one place where it can be done with the least self-consciousness, and with the greatest protection. It has been done and is being done. These mothers are invited to come because their children are in the school. The babies may be

brought, and will be cared for while the meeting lasts. The teachers arrange varied exercises. Sometimes, where there is a group of Polish, Russian, or other nationalities, they will have little exhibitions of the dancing or the music of their native lands, or they will bring together samples of embroideries or lace that is made in their different countries. This has been done very largely, and it begets a mutual interest which makes them feel as if they were all one. Can you find a field equal to that anywhere in the United States?

Now, that is my message, that here are these parent-teacher associations, and the duty that I set before everybody in this room is to go home and see whether you have such an association connected with each one of your public schools. Put it up to your school authorities to take this step for the benefit of your own schools, but also for the one thing we care the most for in the Mothers' Congress—for the benefit of the women who assemble there and who get there what they can not get anywhere else.

Now, I want to say one special word to those in this audience who are of foreign birth, who have a foreign tongue that they can use. Those I wish especially to go to their homes and say to their wives or sisters or husbands, all of them who know a foreign language, "You must make yourself a medium to go to these foreign mothers who are a little slow about coming to the parent-teacher meeting. You go to that foreign mother and explain to her what it is that we want to do for her, and take her to the school; introduce her to the Americans who are gathered there, who will probably be in the larger number; stay for an hour, until she begins to feel at home, because you are the natural intermediary between the two."

Now, I lay out that general duty for all of you; but I especially ask another thing, wherever you have any contact with the foreign born, direct them to the kindergarten. There is no influence in the whole United States so valuable for Americanization as the kindergarten. Take the little children who otherwise would be running the streets, in danger of street cars, vans, and automobiles (incidentally giving their mothers a rest), take them where they will have all those beautiful influences which we know cluster about the kindergarten, and which it is not necessary to explain to an audience of your intelligence.

Now, I have brought you the message; I have put the duty before you; the only thing for you to do is to do it.

Mr. BUTLER. Now, just one more message. Miss Trenholm is ill and can not be with us. Miss Gertrude Van Hoesen, assistant in extension work with women, United States Department of Agriculture.

THE RELATION OF THE HOME-ECONOMICS WORKERS TO THE PROBLEMS OF THE FOREIGN WOMAN.

(Address of Miss GERTRUDE VAN HOESEN, assistant, extension work with women, United States Department of Agriculture.)

MR. CHAIRMAN, LADIES, AND GENTLEMEN: I am very glad to come at the end of a program of this kind, because the work that I am going to discuss is the type of work in which we need the help of all the organizations that have been represented here as well as a good many organizations which have not been able to appear.

For years the colleges and normal schools of our country have been training teachers of home economics for our public and private schools. In many cities in addition to home-economics teachers in the secondary and elementary schools there are supervisors of home economics for the school system as a whole. So important has this work become in education that there is a home-economics department in the Bureau of Education in the Department of the Interior. The Housewives League, the home economics clubs, and home economics sections in the women's clubs were organized to solve some of the problems in the home. The establishment of private institutions to give courses of from 10 to 15 lessons on the various phases of home making; the organization establishing visiting housekeepers and visiting nurses and social workers in the community all point to the recognition of important social problems which can only be solved by improving living conditions.

The recognition of the home as an important force in society came when the President of the United States signed the Smith-Lever bill on May 8, 1914. By the provisions of the bill, home economics was included in Federal legislation for the first time. This act, entitled "An act to provide for cooperating extension work in agriculture and home economics between the agricultural colleges in the several States and the United States Department of Agriculture," was created for the purpose of combining the results of the research of the experiment stations with the experience of the best farmers. It was not to provide for further extension teaching, but by means of local demonstrations on actual farms to increase the tangible results of agricultural research. By the terms of this act the home was definitely recognized in rural extension as a part of the farm.

The extension service in home economics has been developed much more slowly than the agricultural service, probably because of the lack of recognition by the general public that the conditions under which children are reared should receive as much serious attention as the conditions under which pigs and cows are raised.

On June 31, 1917, there were 542 county agricultural agents and 17 home demonstration agents in the 33 States of the North and West. On June 30, 1918, there were 1,133 county agricultural agents and 800 home demonstration agents in the same territory. At the present time, including the 15 Southern States, in which the extension work was introduced several years before it began in the States of the North and West, in the United States as a whole there are county agricultural agents in 2,936 counties and home demonstration agents in 1,700 counties and 180 cities.

The rapid growth of this service was due to the realization of the need for trained leadership in agriculture and home economics brought about by the war with Germany, which resulted in the passage of the food production bill on August 14, 1917.

When it became evident that increased food production was of great importance in winning the war, it became equally evident that food conservation must become an important part of our contribution to the cause of the Allies. The food production bill (H. R. 4188), entitled "To provide further for the national security and defense by facilitating the distribution of agricultural products, for increasing food production and eliminating waste, etc.," made the appointment of trained leaders of agriculture and home economics in every agricultural county, as far as possible, fundamental to the success of the plan.

In addition to increasing the number of rural home demonstration agents, by the provisions of this bill it became possible to place them in our larger cities. As the problem of the consumption of large quantities of foods, and therefore of conservation are concentrated in cities, the urban extension work in home economics was provided as a part of a war emergency program. In addition to the above reason, cities, because of their mixed populations and crowded conditions, became centers of potential discontent through misunderstanding the war-time regulations.

It was therefore decided that in so far as the emergency funds were available, urban home demonstration agents might be employed and located in cities with a population of 40,000 or more, although this number varied in different States. These agents were paid by the Federal Government from the emergency funds, while the local support was in most cases furnished from local sources.

The home demonstration agents were to cooperate with existing organizations and create new ones when necessary and feasible for the purpose of giving instruction to the city woman on the following topics:

1. Food production—gardening and poultry.
2. Food conservation—substitution.

3. Food preservation—canning, drying, etc.

4. Food in relation to health.

The development of urban as well as rural work has been under the direction of the extension department at the agricultural colleges of the various States. When it became known to city or county organizations that for the first time in history the services of a trained home economics woman were at their disposal in helping to put across the message of the Food Administration, provided local support were assured, the home demonstration agents were welcomed by all of the organizations in the community.

The cities were all organized on some basis for food-conservation work, which usually consisted of lectures and demonstrations on the uses of wheat substitutes, saving of meat, fat, and sugar, food production and preservation, and in the organization of some types of markets and community kitchens.

These lines of work were carried on through the councils of defense, clubs, schools, churches, fraternal organizations, and, in general, were planned to get in touch with the housekeepers through some organization or city group with which they were connected.

The urban agent with real leadership saw that she could be of great service to the city by cooperating with the organization for civic betterment and giving assistance in food, clothing, housing, and child-welfare work to the women in industry and to groups of foreign women in their own homes.

These programs were only possible through the cooperative organization of the home economics teachers, visiting housekeepers, nurses, teachers, and other home economic forces who worked with the home demonstration agent, becoming the local leaders and assisting in training or teaching other groups of women, from which in turn new local leaders were selected.

WORK OF THE HOME DEMONSTRATION AGENTS WITH FOREIGN GROUPS.

While the foreigners are to be found in large groups in all of our cosmopolitan and industrial cities, they are also found in communities in our farming and mining districts. Many of them, especially the wives and mothers, do not even understand English.

The district organization in the city and the community organizations in the county have made it possible to reach these "new Americans." In many places each group of foreigners in a district is represented on the community or district committee by intelligent leaders from their own race, who make known the needs of their people, help to form groups for instruction, and find persons to act as interpreters.

In one industrial State alone the following nationalities are represented on the district committees of 15 organized cities; the figure at the right indicates the number of different cities in which the nationality is represented:

District committees:	Number of cities.
American-----	10
Armenian-----	2
Belgian-----	1
Colored-----	4
English-----	6
Finnish-----	3
French-----	10
Greeks-----	3
Irish-----	6
Italian-----	8
Jewish-----	8
Lithuanians-----	5
Polish-----	10
Portugese-----	2
Russian-----	1
Scotch-----	2
Swedish-----	5
Syrian-----	4
Turkish-----	1

Instruction has been given in many urban and rural communities to groups of mixed nationalities. The home demonstration agent has been able to reach the groups largely through the influence of the foreign clergy, the social workers, the visiting nurses, and the public school officials. In some cases the lessons were given in church kitchens or schoolhouses, but frequently the influence of the home economics worker was more far-reaching when given in home kitchens to neighborhood groups.

In many States the leaflets of the United States Food Administration and other conservation recipes were translated into the language of the group. In one State alone they were translated in Armenian, Finnish, French, Italian, Lithuanian, Polish, Portuguese, Syrian, Yiddish, and distributed among the people. While there has been some criticism of this practice, in many cases the sight of these leaflets and recipes in their own tongue proved to be the entering wedge which resulted in developing confidence in the home demonstration agent and led to the formation of new groups of women to learn how to use the food substitutes.

The value of the work among foreigners during the war is beyond measure. When we know that in one of our cities in one ward alone

there are 62,838 people of 32 nationalities with only 5,495 Americans among them, it is easy to understand what it meant to them to have a home economics woman sent by the Government to help them understand what was meant by food conservation.

From the report of many foreign communities in which the work was done it may be said that it accomplished the following things:

1. Helped to establish confidence among these foreign groups toward the American worker and the Government who had appointed her to explain the food regulations to them.

2. Made the "old American" understand something of the habits and needs of the "new Americans" thereby inspiring enthusiasm and friendliness in place of the apathy and antagonism so often found.

3. Developed local leadership in each foreign group in the following ways:

- (a) By having representatives from each group on the district committees.

- (b) By gradually getting some members of each group to demonstrate before their own group.

4. Brought about better understanding among the foreign groups themselves after representatives had worked on the same committees.

5. Helped to avert a strike in one mine, at least, when the home demonstration agent was called in to explain that the request was not a company but a Government ruling.

6. Resulted in many communities in the realization of local conditions and a general awakening to the vast problem of Americanizing the foreign mother.

With the signing of the armistice the attitude of both foreign and American women in this country has changed toward food demonstrations and lectures. In one city where the Italian women no longer showed any interest when notices were sent to them about food demonstrations, the visiting nurse reported that the children were suffering from malnutrition and asked the home demonstration agent to give the mothers some lectures and demonstration on child feeding. But the Italian women still refused to attend a meeting about food. When the home demonstration agent asked their leader what the women wanted her to do for them the answer was, "We want to learn to make American clothes for our children." A project leader was secured who was especially interested in children's clothing and a happy group of Italian women came together every week to make American clothes first for their children and then for themselves. As the work progressed and greater confidence was established the child welfare work was taken up by them through the united effort of the visiting nurse, the school and the home demonstration agent. But by helping them first to do what they thought

they needed first, they were gradually led to analyze their needs and to see what it would mean to feed their children properly.

A perfect wave of thrift in clothing has followed the gradual high cost of living. In one State, a State-wide extension worker in home economics has organized a series of 5 lessons in clothing so well that the women all became cooperators and are left with so much independence and power that with very few exceptions they each teach at least 5 women what they have learned. It has become as contagious as the influenza.

In one city alone the major part of the home demonstration agent's time is spent in training local leaders to carry on the new groups in this work. The home economics teachers in public, private, and vocational and evening schools were given training in this course on the condition that they would become the local leader for a definite number of groups of women. Without them it would be extremely difficult to train enough women to even try to supply the demand. In this city where the population is 80 per cent foreign, with 30,000 French-Canadians alone, a city with no real slums, the women who really need this work are asking for it and getting it. At the close of the fourth lesson a middle-aged woman said, as she folded up her work, "Now I understand what we pay taxes for. If the Government will help us in this way I am willing to pay more taxes." What difference did it make at the moment, whether she made the statement in English or French; the process of Americanization was going on. Sooner or later she will see a reason for at least understanding English.

In another city where there is a large group of Italians it was learned that the malnutrition of the children was due partly to the fact that no hot meal was prepared for them at noon. After an investigation the committee in charge of the home bureau, or home economics extension work, decided to establish a thrift kitchen in the Italian quarter in which to prepare good thick nourishing soups which would be sold at actual cost to the Italian children or to the families. In order to do this it was necessary to secure a project leader for the thrift kitchen who would get together a committee of women who would prepare to operate it. This preparation would consist of learning to buy the materials, estimate the cost, make and sell the soup, as well as to clean up and leave the shop in order.

There is nothing spectacular about such a plan now. The war urge is over. But this project is being carried on by a group of women in prosperous circumstances with only two hours a day of the time of the assistant home demonstration agent. At 9 o'clock in the morning she meets the two women who come to the thrift kitchen, goes to market with them, helps them estimate the cost and then leaves them with the large quantity recipes to keep the fire

going and prepare the soup, which they not only sell to children at 3 cents a cup but in quantity to the family. The visiting nurse reports that it has not only added to the general physical health of the children but it has actually saved lives.

This is Americanization—not only for the Italians, but for the American women.

In another industrial city where the population is over 75 per cent foreign, a community center has been established in one of the schools. It is a combination milk kitchen, soup kitchen, and Baby Clinic and it is operated under the direction of the home demonstration agent, and the board of health nurses, with the close cooperation of the home economics teachers and the Red Cross organization of the city. From 11.30 to 5.30 daily, the place is in charge of a home economics assistant who is paid by the city but volunteer assistants with a definite schedule are there at all times. A group of 15 foreign women bring their babies every Wednesday to the Baby Clinic, at which time the doctor gives his services and to which the board of health sends nurses. A group of 26 undernourished girls are given a lesson in nutrition on Thursday by the home economics teacher of the school and eight undernourished boys have a lesson on Friday.

Milk, both whole and skim milk, is sold at the lowest possible rate and a nourishing soup is prepared and sold four days a week. The follow-up work is done by the nurses; the home demonstration agents get the mothers of the undernourished children together to help them in preparing the food and arranging menus, so the children will be better nourished, and at the same time to assist each of them in spending the rather low wages of the father of the family to better advantage.

On Wednesday at the Baby Clinic a bright-eyed Italian woman was rejoicing in broken English over the fact that her baby was the prize baby. She said "I have had seven children and when the older ones were little, I gave them tea and coffee because we had it and I didn't know any better. They were all little and not very strong. I am so glad for the young mothers, for they will learn how to feed their first babies and all of their children can be like my baby who is the prize baby. I tell all of them to come here and to do as you tell them."

I could multiply examples of the reaction of the foreign mothers to the work of the home demonstration agent who has been able to meet them in their own neighborhoods through the cooperation of the various organizations. The international institute in the Y. W. C. A., which has been invaluable in helping to organize the groups of women and to act as interpreters, the visiting nurses and visiting

housekeepers, the civilian relief and many others have for the first time gotten together on the same program. But from no group of people has there been heartier and more constant cooperation than from the clergy of all sects in charge of these foreign people.

As the purpose of all home economics forces in society is the improvement of home life, the introduction of the home demonstration agent to assist the women directly to achieve and maintain the highest possible standards of health and efficiency in their own families and communities was welcomed by all forces who especially appreciate the fact that better homes must be built upon an understanding of better housekeeping methods which will conduce to greater content and well being. The important thing to realize is that the need of the trained home economics work among these organizations has been demonstrated. These groups of women supplement each other—the visiting and other social nurses, the visiting housekeeper, the social worker, the home economics teachers and the home demonstration agents who have been specially trained in nutrition and home management—all are necessary if the mother in our foreign families is to occupy her proper place in the home and the American standard of living to become a fact in society.

In one city there are 50 visiting nurses who are in charge of the visiting housekeepers. They have turned the training and management of these women over to the home demonstration agent who is also training, in addition to them, a group of local women to extend the influence of the visiting housekeepers.

In cooperation with the civilian relief department of the Red Cross, she has assisted in deciding on the basis for apportioning funds when the record showed that help was needed. As this is an administrative position the woman assigned to take charge of this department in a city seldom has the knowledge necessary for apportioning funds to supplement the money allowed to the soldier's family. So the home demonstration agents have given assistance in making out the budget; and have shown how to calculate the amount needed for food and clothing, and have often gone to the homes and shown the housekeepers how to prepare food, to plan the meals, to secure proper food for the children, to conserve clothing, and to improve the conditions in the home.

Through the cooperation of the Parent Teachers' Associations in the city and local women in the country and the school officials, she has helped establish hot lunches in the schools.

It is estimated in one State that the assistance given by the county home demonstration agents to the farm and small town women in improving the small home flocks of poultry has resulted so successfully that the financial return in that one project alone has been in

excess of the money spent by the Government and State for the entire extension force in that State.

If this work is to continue among the foreign people it must be along the best methods that have been developed in extension work, regardless of the organization that is carrying it on. The essential thing is to have an organization competent to study local needs and to carry on, by the demonstration method, work in every phase of home economics necessary to meet those needs.

The war activities were carried on by decidedly overhead organizations. The programs of work have been made up by Federal bureaus and launched by State, county, and city organizations through their executive committees and then down through subcommittee after subcommittee. The work was done in this way in order to reach the largest number of people in the shortest possible time. As this type of organization always disregards the community as a working unit, real community consciousness has not been developed.

In general, work organized in this way is in the nature of city or county wide activities selected by the executive committee of an organization with almost utter disregard for the wishes of the people who are to be helped. It touches a few in each community and may total a large number in a county or city but this number is generally a very small percentage of the entire population. On the other hand, there are organizations which deal exclusively with the individual problem. In this type of work also it is only possible to reach a comparatively few people.

With these two types of organization, one overhead and one individual, only a relatively small percentage of the people of a community can be reached vitally, or at least so they are conscious of it. It has been estimated by some organizations that possibly 20 per cent are reached by a combination of the two methods.

What of the untouched 80 per cent? To reach them is the real problem. Extension organizations after a number of years of experience in working with people are just arriving at a type of organization based upon a method of procedure which points the way to the solution of this problem.

This organization is based on a community program of work developed by the people of the community with each project or activity of that program in charge of a community project leader.

Let us apply this method to the work with foreign women. In the first place we must find out (from the women themselves) what the problems of the community are and then find the women in that community best fitted to take charge of solving each of them.

What will be the work of the home demonstration agent in a community organization which is to be built up to solve the problems of the home? As it is impossible for one trained person to work

individually with more than a few hundred people, it becomes necessary for her to so select and train these individuals that each of them will be able to work with a group along a certain line in solving home problems. By this method the problems of the local community will be solved and the influence of the paid worker will be much greater. I fully believe that the most important work of the paid home demonstration agent is to develop unpaid project leaders. If a community organization is to be permanent and progressively successful community unpaid leadership is absolutely essential. There are plenty of leaders in every community but they need developing. The only way to develop them is to give them something to do and then to help them to do it.

By finding out the problems of a community and then by selecting and training the persons best fitted to take charge of the solution of each, we will be developing a community program and a community organization at the same time. A community program without an organization to develop it is useless, while an organization with nothing to do is worse than useless. One is useless without the other and they must be developed together if each is to be a success.

This extension organization is called the home bureau. It is a nonsectarian, nonpolitical, nonsecret, nonracial organization representing the entire body of people in a city. It may be developed upon the basis of a paid membership—a merely nominal fee—or upon the basis of interest only. Membership in the home bureau is open to any woman interested in home problems and can be secured in various ways including a membership campaign, a house-to-house canvass undertaken by an existing organization, a mass meeting at which membership taking would be one feature on the program, a membership campaign through the press with various places in the city designated for the recording of signatures and the presentation of the plans for the enterprise at meetings of women's clubs and elsewhere.

The chief features of the organization plan are as follows:

1. A representative membership of women representing all races, relations, organizations, etc.
2. A definite program of work based on the results of a careful study of the home problems of the city.
3. An executive committee composed of the four regular officers of any organization and about seven others each elected by the members of the organization at an annual meeting. Each officer and committeeman should be selected because of a special fitness to represent and promote some important part of the work or activity of the organization. Each should not only be willing to serve but must have

the necessary time to give to the work and be so situated that the most effective service can be rendered. Representation on this committee should be given to other strong women's organizations.

4. A community or district committee composed of a chairman and from one to five other members well distributed in the district. Each member should be selected because of special fitness to direct some important part of the community program. The number of members on the community committee will therefore be determined by the number of projects to be promoted by the community.

5. Project committees automatically formed by the organization of city-wide projects. Each project or important activity will be represented by a city committee composed of the project leader on the executive committee as chairman and the project leader in each community which has selected the project or activity.

6. The advisory board: An advisory council composed of men and women who represent various interests and groups in the city; for example; the mayor, the superintendent of schools, the president of the chamber of commerce, the chairman of the Federation of Women's Clubs, a Jewish representative, a Catholic priest, etc.

Social community leadership is absolutely essential to the success of this organization. The city must be districted in order to secure community groups who are especially interested in the activities, difficulties, and needs of their own groups. The work of community organizations is not nearly so spectacular as staging a city-wide campaign, but it is basic. At first the program should be made up of those projects which the people want rather than to place emphasis on what they need as the surest way to develop community interest in doing things on a community basis is to attack those problems in which the community is interested. As the work develops the leaders develop and the needs become wants.

METHODS OF DEVELOPING THE COMMUNITY PROJECT LEADER.

Appointing project leaders and developing them are two entirely different things.

In developing a project home-demonstration leader in a community the paid leader should take up with her what she is to do, how to do it, etc. The following are the duties of the community project leaders in Household Accounts:

1. She must determine what is to be the quota of housewives in her community that she is to secure as cooperators to the organization in keeping household accounts during a stated period of time—generally a year.

2. She must secure these cooperators.

3. She must determine when these accounts will be started, summarized, and studied—whether at community meetings or individually. She must make arrangements about the above points at the first meetings.

4. She must keep a record of all women starting accounts—blank to be furnished by organization if a special kind is to be used.

5. She must make a report to the home demonstration agent a stated number of times a year as to who has started accounts and who has kept them up to date.

6. The project leaders in whose community the results of this project show the greatest progress should be asked to tell at the annual meeting "how it was done."

These duties are not sent to or handed out to the leaders, they are worked up with the leaders and then inserted in form in the project arrangement. As the leader develops and accomplishes results, credit is given to her for what she has accomplished.

This method absolutely does away with the old idea that the purpose of the home demonstration agent is to demonstrate. It insures the development of what should be the purpose of organization, which is solving problems. The women must not only be shown how to feed their families, but they must feed them accordingly. They must not only be shown that it pays to keep household accounts, but they must be willing to keep them. They must not only be shown how to conserve their health and strength by better methods of housekeeping and labor-saving devices, but they must make use of them, so far as possible. They must not only be shown why they must demand better marketing facilities, better milk, etc., but they must demand them. In other words, the paid leader should keep constantly in mind that developing leadership is her job and in order to do this it is essential to give each individual committee member responsibility for a certain project and then see to it that that responsibility is assured. An entire community program placed in charge of a community committee without placing responsibility for a certain part of that program on each member of the committee will probably result in failure.

In a foreign district in one city a leading Polish woman was made local leader for the proper feeding of all Polish children in her community who had been weighed and measured and who were found to be 10 per cent and more below the standard of physical health for their age. A small group of interested women were trained by the visiting nurse and the home demonstration agent to take these measurements correctly at the school building at regular stated intervals. The visits of the Polish leader to the homes of the children of her own people increased immeasurably the efficiency of the work done

by the visiting nurses. The condition of the children improved immediately and constantly. As a result, other groups of Polish women were organized to learn how to select food not only for the children but for the entire family; and groups of women of other nationalities were organized in the same way for the same purpose.

This is not a new organization. It is merely a getting together of all of the organizations of a city that are concerned with civic betterment and thereby cutting out duplication of effort. Every organization is limited by its financial backing. If an organization of this kind could be perfected to solve the Americanization problem for the foreign women it would serve as a clearing house for all action in this direction and still give the best effort of each and the financial support of all. The secretary of the chamber of commerce in one of our large cities, after listening to a presentation of the organization of the home bureau, said, "If the people of a city would form this organization they would do for the homes of the city what the chamber of commerce has done for the business."

The extension service is a cooperative project carried on by the Federal and State Governments and the local community. The city councils have furnished the local financial support in many cities, but the chamber of commerce, the school board, and many women's organizations have given financial support as well as their cooperation. The home bureau is being carried on at the present time in a number of the 180 cities where the home demonstration agent is now at work. In the 1,700 counties the farm bureau is the extension agency which develops the community organization through a community program based on the needs of the people.

But what of the teachers of home economics in our schools—what part do they play in the Americanization plan? The teachers of home economics have always been an important agency in developing home life. They could do a wonderful piece of work if three things could be done with the subject in our schools.

First. If the boys, as well as the girls, could know the principles underlying the management of a home, and that a successful home life means an organization that includes men and women and children.

Second. If the appropriation for the home economics work by our school boards could be large enough to enable the work to be carried on according to the family plan, instead of by the sample plan.

3d. The criticism that the work doesn't function in the home must be met by giving school credit for home work, which should be organized and followed up as carefully as the home work in mathematics and English. In some of our schools this plan of credit for home work is being carried on successfully.

The result of these changes would be the socialization of the home economics work. The course of study must be adapted to the conditions under which the children live, and in order to do this the home economics teachers must know the living conditions of the parents, and become personally acquainted with more of them. In one of our States where a State course of study prevails all children are taught to make cake with a chocolate fudge dressing, whatever their financial condition.

Fortunately for the work in home economics, on February 23, 1917, the Smith-Hughes vocational educational bill passed, which adds another cooperative home-economics project to the list. By the terms of this bill home economics is defined as a vocation, and a new set of teachers for teaching children and for training teachers have been added to the school system of the United States.

There will never be enough money for any one organization—public or private—to do all the work in any type of civic work. All of the splendid energy generated during the war must be organized. We must get together on a program with the greatest good for the greatest number as our motive. If teaching English to our foreign people is the immediate problem, then our most urgent necessity is to prove to the foreigners that knowing English will be of value to them.

In many of our groups of foreign women, after we have established confidence and have helped them to solve some of their own problems, the teacher of English from the schools goes with the home demonstration agent and teaches English to the women, which is directly related to the home. Many of our home demonstration agents have helped the English teachers prepare the English lessons according to the method advocated by Mr. Towne in his most excellent paper. While our trained home economics agents are perfectly capable of teaching English, we feel with you that the women must receive their instruction under the same authority that is in charge of teaching the men and women in industry.

In the districts where interpreters were necessary last year in teaching food conservation, it is becoming less and less necessary to use interpreters as the women are beginning to understand the language, and are anxious to learn English.

We all realize that the assimilation of our large foreign element will never be more important to the United States than at the present time. We know that the most important factor in industrial mobilization is the industrial manager. The ability to handle men, not material, determines our efficiency and our success. Where has this been better illustrated than in the shipbuilding industry?

Capital and labor must get together, but this can never be done with the great mass of unassimilated immigrant workmen standing between them. With the present shortage of labor, the conservation

and development of the present force is of the greatest importance. Their conservation is in direct proportion to their assimilation. They need American standards of living. They need English and citizenship if they are to become dependable and permanent.

Just in proportion to our recognition of the above principles will the Americanization of the men and women in industry become an established process. It will be organized and carried on by the industries from economic as well as human motives.

The children of the foreign peoples will gradually but of necessity learn the English language and the American ideals. Our educational system will be expanded to enable ambitious men and women and older children to attend evening schools, where improved methods of teaching English as well as other subjects will enable them to prepare for better positions.

But the foreign women who are the members of large families and who are shut away from American life by a wall of language—women who because of tradition and timidity will never in this generation be reached by the schools or through industrial organizations—must be reached in their own groups. Just in the proportion that the mothers of the family become Americanized will the American standard of living which the father will learn at the factory and the children at the schools become a working plan in the family life.

Mr. WILLIAM McANDREWS, of New York. There is another duty on our part, Mr. Chairman, that you never would think of, but you must give us an opportunity to express it. We foreign borns were taught by our mothers to say, "Thank you." And I, being the oldest foreign-born survivor of this convention, must be permitted to take it away from you for one minute.

Now, we want some expression—Mr. Butler will not let us pass a resolution thanking him because he, properly, considers that he is part of this whole family gathering—but I would like to ask if you do not think we ought to pass some brief acknowledgment of the gains that we have obtained from our meeting here and to see that it is transmitted somewhere in order that we may keep up the habit of courtesy⁴

VOICES. Yes.

Mr. McANDREWS. Would something like this do? "On the last day of a four-day session of the National Americanization Conference in Washington, May 15, in the year anno Domini 1919, of the Republic one hundred and forty-third, we express our grateful acknowledgment of the service rendered in the preparation and in the carrying out of the program. We return to the public service of our particular fields with our knowledge defined and enlarged, with our purposes more clear, and with our enthusiasm enheartened; and

we vote that this resolution be transmitted to the Division of Americanization and to the Bureau of Education and to the Department of the Interior."

All who are in favor of this resolution, say "Aye."

(The resolution was thereupon unanimously adopted.)

Mr. McANDREWS. Your secretary, who is also your chairman, for the moment, will see that your resolution is properly engrossed and conveyed to the department. Much obliged for lending me the meeting.

Mr. BUTLER. I need not say how I appreciate that. I do appreciate it very much indeed. Some of our people have come all the way from Texas and from Washington, to speak to us at this meeting, paying their own expenses, and it has not been pleasant to stop them; and yet we were forced, of course, to keep to our schedule. It has not been pleasant not to be able to recognize everyone who wanted the floor.

I can not say to you how much value this material is going to be to us in our plans. I was fearful that we might be selfish in it; that we were seeking for something, and were not going to be able to give; so it is most gratifying to hear you say that you have been getting as well as giving.

(The entire assemblage thereupon arose and sang the last verse of "America," whereupon, at 5.10 o'clock p. m., the conference adjourned sine die.)

[The University of the State of New York, the State Department of Education, Albany.]

AMERICANIZATION INSTITUTE.

TOPICS FOR STUDY AND RESEARCH, 1919.

1. Organizing classes.
2. The problems of the evening school.
3. The factory class.
4. Home instruction, its difficulties and possibilities.
5. The direct method.
6. The Gouin method.
7. Method and methods in teaching English to the foreign born.
8. Aids in developing a good pronunciation.
9. Methods of preparing for naturalization.
10. A comparison of traits of different nationalities in America.
11. The approach to the immigrant.
12. The assimilation of the immigrant.
13. The immigrant's share in construction work on our railways.
14. Peonage.
15. The Padrone: Italian-Greek.
16. The economic effects of returned immigrants upon Italy.
17. How to become a naturalized citizen.
18. How American citizenship may be lost.
19. Naturalization treaties between the United States and foreign States.
20. The claims of foreign Governments on naturalized citizens of the United States.

21. The status of aliens in the military, naval, and merchant service of the United States.

22. The citizenship of women.

23. The citizenship of minor children.

24. The legal effect of a declaration of intention on women and minor children.

25. The status of the alien woman in her native land.

26. A comparative study of the alien woman in America: (a) The woman in industry. (b) The woman in the home.

27. The Americanization of the alien woman.

28. Immigration after the war.

29. The attitude of the foreign-born American to reconstruction.

30. Socializing classes for immigrants.

FINAL EXAMINATION FOR THE INSTITUTE IN IMMIGRANT METHODS.

1. Make a critical analysis of (a) "the Rochester plan of immigrant education" or Bureau of Education standards and methods plan, and (b) the "citizenship syllabus," and (c) the Laws No. 409, No. 412, No. 415, New York State, pertaining to immigrant education. (20.)

2. How would you make the recent legislation in New York State pertaining to immigrant education effective in your own community? Discuss (a) publicity methods, (b) scope of work, (c) organization of classes, (d) method of instruction, (e) difficulties you would probably meet along the lines of demonstration and organization, (f) suggestions to overcome these difficulties. (40.)

3. What would you do on the first day with a group of 20 to 30 foreigners who had come to present themselves for a course in English? (10.)

4. Construct a lesson plan for the first day's class of 20 to 30 illiterates. State in detail the scope of work and method of instruction. (10.)

5. Give five or six advantages of visual instruction as a device for class demonstration. Mention two or three difficulties or disadvantages of this device. (a) Discuss the Gouin method, (b) what is meant by a theme? (c) present and develop a theme by the Gouin method. (10.)

6. What things have hindered the Americanization of the foreign-born women? (a) Discuss methods for preparing a class for naturalization, (b) to what extent ought we to encourage foreigners to take out naturalization papers? (c) what are the advantages of naturalization to the foreigner? (10.)

7. What are the purposes of the program of socialization in classes and how are these purposes attained? (a) Outline the direct method of teaching English to foreigners. (10.)

8. Describe briefly and logically the steps necessary in preparing and presenting a lesson in English with the aid of the stereopticon to a class of foreigners. (10.)

9. Compare the "old" with the "new" immigration, touching on source, literacy, and the social problem involved. (10.)

10. (a) How would you conduct a reading lesson for foreigners? (b) Discuss content and method of teaching composition. (10.)

Answer 1 and 2 and any four others.

Any suggestions pertaining to the conduct and scope of a future institute to be conducted by the New York State education department growing out of your experience from the present institute will be gratefully appreciated.

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